

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries.

WILLIS P. BROWNING, *Editor* EVERETT KLEINJANS, *Assistant Editor*

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Editorial

"Theology," says Paul Tillich, "moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received." Another great teacher used to express the same idea in this way: "Theology is not a circle with a center, but an ellipse with two foci." A homiletics professor applied the same principle to preaching: "Christian preaching is.....an ellipse with two foci—Jerusalem and Jericho." Jerusalem represents the ideal, the Kingdom of God, the eternal truth of Christ's message. Jericho represents the opposite pole, the needs of the world.

As we consider again the task of the *Japan Christian Quarterly*, these statements concerning theology and preaching seem to have relevance also with respect to this journal. "Jericho" for us happens to be *Japan*, the spot where we, you and I as followers of the Master of Galilee, have discovered the bruised and confused victims of a troubled world. Therefore one of the focal points of our thinking will be Japan and the needs of the Japanese people, spiritually, socially, economically. We shall want to interpret as best we can the particular problems of Japan and the Far East and to share our experiences in trying to win this particular corner of the world to Christ. Thus in this issue we welcome Dr. Sam Franklin's article on "Evangelism and the Changing Social Situation," with its discussion of the economic situation, communist developments and anti-American sentiment in Japan. We are reminded in this article, as elsewhere in this same issue by other writers, that Americans who become missionaries are still Americans, and, as such, must share with their fellow-countrymen both the guilt and the responsibility of America toward oppressed peoples of the world.

The nature of the temporal situation and of Japan's needs is further set forth in Dr. Charles W. Iglehart's discussion of "The Problem of G.I. Children in Japan." Have we been unduly swayed in this particular situation by sensational

1. Paul Tillich, *Systematic Theology*, Vol. I (Chicago: Univ. of Chicago Press, 1951) p. 3.

and irresponsible journalism, and by well-meaning but over-zealous sponsors of questionable solutions? If so, then perhaps we need a new assessment of the nature of the problem and a calmer, though earnest, consideration of its complexity. At the same time, we should be aware of how our Japanese colleagues feel about this problem and be ready to give our support to any constructive solution consistent with our ideals of respect for persons and of social responsibility.

A further clarification of the temporal situation is provided by Dr. Charles S. Braden's article on "Japan's New Religions." What is the basis of the appeal of these new religions? What needs do they reveal in the life of the people of Japan which are not being adequately met by Christianity or by other religions?

Here, then, is "Jericho," relived again in Japan. Here is one focal point of our common concern as readers of the *Japan Christian Quarterly*.

But we are also concerned with "Jerusalem," the ideal, the summation of our faith and hope for the world in the character and message of Christ. What does He have to say? What is His essential message, which comes persistently, compellingly, redemptively, down through the centuries? What is His message, for example, on peace? Dr. Carl Kreider's article on "The Christian Message of Peace" is one attempt to seek His will and His spirit on this pressing issue of our time.

What is the relationship of the Christian message to other spiritual foundations which already exist in the cultural and religious heritage of Japan? Dr. C. Burnett Olds' article on "The Spiritual Foundation for the New Japan" can shed some light upon this question for us, as will also the discussion of it by several contributors to the "Readers' Forum." The abiding conviction of all of us in our most thoughtful moments seems to be that Christianity—at least in any narrow culture-bound sense of the word—is not the answer to the world's problems, but that Christ is. Christianity is stigmatized and hampered today by its Western associations; but the appeal of Christ is universal. We Christians, with all of our frailties and our bickerings, may sometimes be more of an obstruction than a solution, but if we can just get the eyes of men—and our own eyes—focused clearly upon Christ, then there is hope for the world.

Frequently we have observed students standing just at the threshold of the Christian life mustering up further arguments as to why they should not become Christian. Most often their argument takes the form of a criticism of the weaknesses of Christianity. We know the justice of their complaints. What verbal defense can we offer? For that matter, what verbal defense is profitable? But there is something terribly arresting about the question, sincerely posed and frankly faced, "What do you think of *Christ*?" "I, if I be lifted up," says Jesus,

“will draw all men unto me.”

As missionaries and Christian workers, we are conscious of this responsibility laid upon us, to lift up Christ. Our concern is to know Him and to make His eternal truth known to the world. Sometimes we feel we know Jericho very well—though even this, we dare not take for granted—but what about Jerusalem? This too is our concern. As we see it, the task of a Christian journal such as this, is to help illuminate both “the eternal truth.....and the temporal situation in which the eternal truth must be received.” To this end, we would dedicate ourselves and the pages of this magazine.

A word of appreciation is due the members of the Editorial Board for their willingness to give time and energy to the work of the *Quarterly*. The editor is especially grateful for the co-operation of Mr. Everett Kleinjans, the assistant editor. Thanks also to our proofreaders, compilers, writers, and correspondents, without whose help the *Quarterly* could not continue.

Evangelism and the Changing Social Situation

SAM H. FRANKLIN, Jr.

In dealing with so vast a subject as the changing social situation in Japan a point of reference is very important. Fortunately this is supplied in the wording of our topic. We observe, discuss, and formulate our conclusions as evangelists, as those who have been entrusted with the Word of the Living God to men of our generation. We are not social scientists, studying social phenomena with an alleged objectivity, but we are people of one central conviction, namely, that God was in Christ reconciling the world to Himself, and as such we seek to read the signs of the times. Why do we do so? There are at least three reasons. One is that we wish to know those to whom we speak. We cannot know them unless we know the social institutions which they help to make and which in turn mold them. It is true, as Bishop Gore stated, that love is the capacity to read statistics with compassion. It is true, as Professor Sumiya of the Tokyo University has stated, that the incarnation means the Christian must take the contradictions of society upon himself. Unless we not only recognize, but also actually feel the anxieties and frustrations in the society about us,—unless in our hearts we hear the note of desperation that sounds so frequently today, we do not really know those to whom we would speak.

In the second place, we try to know the social situation because we wish to know ourselves. The spectator viewpoint is forever impossible for those who have glimpsed anything of the meaning of sin. We may choose to have a solidarity with the victims of oppression and exploitation in their suffering, but we cannot escape a solidarity with the oppressors and exploiters in their guilt. If the policies of the U. S. government are intensifying the misery of the working class of Japan, we who are American are not innocent. Those policies were made and acquiesced in by well-meaning people like ourselves. If the presence of the Security Forces involves the moral debasement of many Japanese women, the circle of ultimate responsibility spreads until it includes us all.

In the third place, we study social conditions to know what God is doing. Our faith is centered not in changeless ideals but in His action in history. He created this world and today, right now, He is sustaining it. He is performing

His strange work and His proper work, as the Reformation theologians put it, in the events of which you can read in this morning's newspaper. To those who know Him in Christ, who know His victory in history and who live by the hope of its consummation, even the tragic and terrible events of our day grow luminous with a hidden meaning. In these events of our day we see His judgment and His mercy. In short, to know our fellowmen, to know ourselves, and to know the work of God in history, we must know the social context in which we preach His word.

We have chosen a time rich in developments to ask questions about the social situation in Japan. In less than six months, momentous changes have occurred: the end of the occupation, the re-emergence of Japan as a sovereign nation; the peace treaty, the security pact, the administrative agreement, the treaty with Formosa. This same period has seen, among other things, the outbreak of violence against foreigners, beginning with the May Day riots, the passage of the bitterly fought subversive activities control bill, and the rapid progress of Japanese rearmament toward the creation of an army, and air force.

I am all too conscious of the impressionistic character of my reporting, lacking familiarity with Japanese sources necessary for a balanced survey. Some of my data have been gathered from an extended tour as a member of a team which met with ministers in seven different conferences to discuss Christianity and communism. Each conference was marked by keen discussion and questions and furnished much material for reflection.

Briefly I should like to name and comment upon three social developments, after which I shall venture to suggest certain responses which I think the present situation may require of us.

First we may glance at the economic situation. Remembering the days of scarcity soon after the war, we probably feel as we look at the well-filled shops and stores that we have entered upon a new era of abundance. Of this so-called "special prosperity" or Korean war prosperity we must remember two things: that it is relative and that it is precarious. A recent editorial in the English *Mainichi* reminded us that the living standard of wage earners and laborers actually dropped after the Korean war began, and is still lower than it was two years ago. The factor the foreigner is likely to overlook is inflation—the disparity between what the worker receives and what he has to pay. A seminary student working in a Tokyo industrial area told me recently of a small factory where he is carrying on evangelism. The workers receive about five thousand yen per month, and even this is paid irregularly. In a survey last year the

National Administrative Board found that about 40% of all workers surveyed were getting less than 100,000 yen per year. Over ten percent were getting less than fifty thousand, which would be about \$140 per year. 26% of the women laborers were getting less than 50,000 yen per year. Thus, even though production, responding to war orders, has increased 30% in a year, the living standard of the industrial worker is falling. This raises the old question in an acute form: for whose good are the workers working?

Needless to say, the spotlight of public attention is on the unnatural picture presented by Japan's economic relations with her nearest neighbors. According to an article in the September *Chuo Koron*, Japan's trade with the China-Manchuria area in 1935 was 17.5% of all her exports and 10.5% of her total imports. Two years ago it was 2.6% of her exports and 4.1% of her imports. Last year it was 0.5% of her exports and involved almost no imports at all. To be cut off from raw materials and markets on the nearby Asiatic mainland means for Japan something of what it would mean for New England to be economically isolated from the middle west.

Nor has the Korean war prosperity banished the spectre of unemployment. It is at present put at the figure of six millions, by a Japanese authority, who predicts that it will increase to ten millions by next spring, when the universities will send out their graduates to increase the competition for a chance to earn daily bread. Incidentally, it is next spring when the communists are reported to believe this country will be ripe for the first step in the revolution.

A situation about which I should like to know more is the nature and extent of what in American labor history are called sweat shops. These are small factories, often operated in the owner's home. In an article in the September *Sekai*, Professor Taikichi Ito deals with this problem. He makes the startling statement that in 1949, 55% of all Japan's industrial workers worked in establishments where five or less were employed. I understand from the article that the labor standards law does not apply to these very small industrial units. It is here of course that long hours, unsanitary conditions, many types of exploitation make their appearance most easily. How much of the worst of western industrial history, one wonders, is being recapitulated here before our eyes?

In the rural districts living standards are reported to have advanced to the prewar level, which of course is not saying a great deal when one thinks back to the distress of the thirties in the villages. Even now desperate conditions must obtain in some places, judging from the increase in the traffic in children. Among the Tohoku farmers the sale of girls is reported to be twice what it was

last year. Incidentally a writer in *Bungei Shunju*,¹ dealing with the rural problem, states that over ten years time, an average of 130,000 to 140,000 girls per year have been forced out of the villages to look for employment in the cities. In this same connection another magazine article² tells of a survey made among second and third sons of farm families. Two hundred were asked: "Are you a liability (*jama*) in your family?" Thirty percent said they were. The author refers to these as *senzaiteki kajoh jinkoh*, which I take to mean potential surplus population.

Secondly, let us think briefly of the developments in regard to communism which are of especial concern to us. Objectively it has been characterized by increasing boldness of tactics, and by some victories among the leadership of the large unions. Of the estimated 800,000 Koreans living in Japan, at least 80% are reported to be friendly to communism. It is claimed in the press that these have been referred to by North Korean General Kim as being like paratroopers dropped in enemy territory. There is increasing uneasiness about the Koreans, and a brief newspaper item indicates that a few at least have been placed in an internment camp.

Communist propaganda may be having greater success than is realized. There are several indications of this that have impressed me. One is the general assumption among intellectuals that as social science communism is in general correct. One Christian social scientist actually defines true social science as all that opposes capitalism. In general it would seem that Marxism is rather uncritically regarded as the remedy for the *hi-gohrisei*, the irrationality of present economic life. There is a disposition on the part of Christians to see in the false religious claims of Marxism (that is, its promise of banishing evil through the abolition of private property) a point of ultimate conflict between Marxism and Christianity; but there is not, in my judgment, an awareness of the close relationship between this doctrine of secular salvation and the techniques of dictatorship, tyranny, and terror, which communism is prone to use. The reasoning that if we are to condemn the root we must also condemn the fruit is, I believe, not generally followed.

The Japanese Christian's critique of communism therefore wavers between two false positions. One is the form which bourgeois Christian criticism tends to take, namely, that since communism is a false, secular religion, it must be opposed in all that it affirms. But communism is an enemy of capitalism, so this type of criticism finds itself trying to prove that because communism is

1. Special issue, April, 1952, p. 35.

2. *Chuo Koron*, September, 1952, p. 18.

wrong therefore capitalism is right. I think this represents the average Japanese Christian intellectual's idea of the typical American position, and, to say the least, he finds it hard to accept. The other position in its extreme form is that of Mr. Akaiwa, the "Red" pastor, but many hold it in modified form. This position, as Mr. Akaiwa states it, is that faith is Christianity, and practice is communism. In other words, we must reject communism when it talks of ultimate matters, individual fulfillment and the goal of life, but in lesser matters we must largely accept its program. This has the effect of making Christianity retreat into the realm of the transcendent, abandoning the relative to the Marxians. It is a neat attempt to divide authority, but there are two things wrong with it. One is that it isn't true, for communism is no final guide in economics and sociology, while a Christianity which has no direction and concern for action in these realms is a sadly watered-down version of true faith. The other reason is that it won't work, for under communism as we know it in China and Russia, the Church, however otherworldly-minded, is still invaded by the claims of the state.

The second evidence of the success of communist propaganda is given in a claim which we heard more than once while on the seminars with Japanese pastors. It is that America and the West generally are doing nothing to alleviate the Japanese population problem, while communism is ready to give a co-operative Japan an expansion area in Manchuria. With a population moving rapidly toward the 100 million mark, and an area smaller than it has known for half a century, this country is conditioned to be very susceptible to such an argument.

The third success of the communist line is indicated in much of the approach to the peace problem. On the anniversary of the dropping of the atomic bomb on the city of Nagasaki, I visited an exhibit in my neighborhood in Tokyo which I knew had been attracting large crowds for some days before. It was the so-called atom bombing exhibit. The lower floor of a large building, a private museum, had been given over to it. All the walls were covered with photographs, sketches, and great, life-sized murals done in black and red crayon, depicting the horrors of the bombing of the cities of Hiroshima and Nagasaki. Those of you who saw the *Asahi Graph* reproduction of some of the recently-released official photographs will have some idea of the content of this exhibit, but these were mild in comparison with the cumulative effect of some forty linear feet of murals, reaching from floor to ceiling, reflecting with all the skill the artist could command the agony of the burned and disfigured dying victims, and the ghastly detail of the dead. Surely nothing in the medieval imagination dealing with hell could surpass it. One section was given to the bodies of the school children, killed and dying, in Nagasaki. I asked the

attractive university student who had been conducting me how many people came to see the exhibit. He told me they had had 2000 that day, each person paying ten yen admission. I asked him what was the reaction of those who came to see the pictures. He said first incredulity, amazement and fear, then anger, a resolve that there shall be no more war, and that those who dropped the atom bomb shall be tried as war criminals. I saw nothing that was overtly communistic about the exhibit, but there is no doubt that it conditions all who see it to respond to communist claims. I am told that leftist students are putting on the exhibit and that it will go on all summer in many parts of the country. In short, the appeal to oppose war by refusing to side with the West, especially with those who used the atom bomb, and by opposing rearmament, is meeting a considerable response. Rearmament is regarded as leading to war, rather than as preventing it.

This leads to the third development which I would mention, namely anti-American sentiment. As was recently noted in the conservative *Nippon Times*, a considerable body of this sentiment exists. It would be foolish to ignore it. In traveling this summer I have been well aware of it in our discussions, though I have not felt any trace of it directed to me personally. I have also felt it was a triumph of faith over lesser loyalties that Japanese and American brethren could discuss it objectively together.

Notwithstanding the obvious reflection that much of this sentiment is a natural reaction from seven years of occupation, it seems to me that we should give careful attention to two situations that are serving to provoke it today. One is the problem of the children of mixed parentage, the *konketsuji mondai*. Their number, as we all know, is popularly reported among the Japanese to be anything up to 200,000, and I have heard it put higher. These pitiful little victims of the sins of others are reputed to be mainly in the care of their mothers, or their mothers' relatives. A few are in institutions. Some of the proposals being made for them are that Americans be asked to take them all, that those of part Negro parentage at least be returned, and that they be given segregated care here in Japan. According to recent newspaper reports, the Roman Catholics have made a statement in this matter. As far as I know, the Protestants have said nothing. Unless the problem is solved in a way that gives expression to the Christian humility and compassion of Americans, these children are likely to become symbols of the side of American life which embitters those who reflect upon it.

A more serious problem is that of prostitution around military bases. The frankness and bitterness with which this is described in the Japanese press is startling and sobering. The article in the September *Chuo Koron* referred to

above, is an example. It speaks of conditions in Yokosuka, where it declares there are 5,000 pompoms and 1500 houses. It declares ironically that this is big business for Yokosuka and goes on to say that the trade in women is actually a very significant factor in Japan's dollar account. It estimates that one hundred million dollars per year go to Japan in this trade. This is compared with a revenue of eighteen million dollars from silk exports, and the question is asked, is there any other country that maintains a trade balance in this way? The same article touches on the corrupting influence of the trade. For example, it says that a move was started to build a cabaret in front of a Yokosuka school. The P. T. A., the school principal, and others opposed; but money was freely spent, the principal was replaced, and the cabaret was built. This section of the article concludes with the familiar refrain, Japan has been turned into a colony.³ It is of course unfair to deal with this problem as if America introduced prostitution in Japan. It seems obvious, however, that the present situation is provocative of disgust and resentment, and that it will in time condition all thinking regarding the U. S., and indirectly, by a confusion of things which should be kept separate, will militate against the spread of the Gospel in Japan. The last is especially likely if representatives of the West, particularly of the U. S., who are here to preach the Gospel, do not declare themselves clearly and constructively on this issue.

Turning now to the general picture, it seems to me anti-American sentiment is based upon three false assumptions and three questionable ones. The three false ones are:

1. American wealth is built on exploitation. Any of you who have been reading Reinhold Neibuhr's *The Irony of American History* will recognize how accurately he assesses the attitude in Japan. Neibuhr says: "We are ironically held responsible for disparities in wealth and well-being which are chiefly due to differences in standards of productivity. But they lend themselves with a remarkable degree of plausibility to the Marxist indictment, which attributes all such differences to exploitation. Thus, every effort we make to prove the virtue of our 'way of life' by calling attention to our prosperity is used by our enemies and detractors as proof of our guilt.....We find these charges against us difficult to understand because we are the most consistently bourgeois nation on earth. We are, therefore, not fully conversant with the ethos in which the resentments of communism are generated." (p. 110)

In this connection I think of two questions asked in our recent seminars.

3. Those interested in more details should see the article in the July, 1952, *Kaizo*, p. 150 f., on Kita on Chitose.

One was what we proposed to do about American vandalism—the questioner used the English word,—all over the world. The other was whether it is really Christians who send out missionaries, or American capitalists.

2. The second assumption is that the U. S. has to wage war in order to maintain its prosperity. Fifteen years ago many liberal Christians would have echoed this charge, but a lot of water has gone under the bridge since the thirties. One does not have to be a protagonist of any kind of capitalism in order to admit that reforms, the application of Keynesian economics, the terrible destructiveness of modern war, and other factors, have quite completely altered this picture. Unfortunately the Japanese liberals who are acquainted with the most progressive type of capitalism in the West are comparatively few.

3. The third false assumption is that the present conflict between communist and free countries is simply a power struggle between the U. S. and the U. S. S. R. Its corollary is of course that Japan is in danger of becoming a mere pawn in the game. Given national pride and ambition and the constant temptation to rationalize self-interest on the part of the U. S., this criticism cannot be completely refuted, but there are also values at stake which many in Japan tend to overlook.

Then there are three questionable assumptions.

1. One is with regard to so-called American imperialism. This word is used with a frequency proportional to its vagueness. An example is a sentence from an article in the August *Kaizo* by Professor Kamikawa, formerly of the University of Tokyo. It deals with America's failure to recognize communist China, and her support of Chiang Kai-shek, and says, "American imperialism, seeking everywhere to spread the American way of life, after all could not permit the existence of any political power on the part of communist China." (p. 75) The interesting thing is the identification of the American way of life with American imperialism. By this definition the very spread of democracy would be a form of American imperialism. This goes a step farther than the protest of the French wine-growers at the invasion of the French market by coco-cola, which has given rise to a new term of reproach, namely, America's "coco-colonialism."

2. The second questionable assumption is that Japan is being reduced to the status of a colony by the present treaties. The picture is painted thus: One hundred years ago Japan was a country largely closed to the outside world. Today she is debarred from contact with the communist portion of it. A century ago the West established the foreign settlement and extra-territoriality. Today, instead of foreign settlements, she has privileged military installations all over the islands, and again foreigners enjoy a degree of extra-territoriality. Professor

Kamikawa declares that Japan as a nation has disappeared from the map—only a colony remains.⁵

3. A third assumption, which I hope is very questionable, is one which I have encountered in print and in conversation with Japanese Christians. It is that the U. S. is partly responsible for the marginal living standards of industrial laborers in Japan. Americans force the speed-up; they demand the end of practices like the severance allowances; they require long hours; they compel the lowering of wages in order that American investors may make higher profits or may secure the manufacture of munitions more cheaply.

The situation described above has a good many elements of tragedy. It is beyond the scope of this paper to attempt to say what are the implications of these trends for missionaries. I shall venture, very briefly, to make a few suggestions which may perhaps stimulate further discussion.

1. The attitude in which we face these questions must be one of repentance, humility and openness to truth. If, in Professor Sumiya's words, the last 80 years have been for Japanese Protestantism a history of retreat, compromise, and the coloration of Christianity by its environment, then we and our predecessors and a western church that trimmed its sails too much to the prevailing winds of the status quo are in no small measure to blame. A more effective social witness throughout those 80 years might have left Japanese Christians better able to face the choices that confront them today. Above all we must avoid being on the defensive, and must demonstrate that the missionary, particularly, is one whose true citizenship is in heaven. The questions raised by the three "debatable assumptions" are very difficult, but patient study and unceasing concern to know the Japanese viewpoint may, under God's guidance, lead us to some collective appeal to the Christian conscience of the U. S. and of other nations of the West.

2. We should make all efforts to see that the problem of the G. I.-Japanese children is surveyed scientifically; and that a solution is sought which applies all the resources of modern social work. We missionaries should make it clear that we feel a special concern and responsibility for these children, that we oppose any kind of stigma being set upon them by reason of their parentage, and that we will do our part in awakening the people of the U. S. to co-operation in solving the problem.

3. We should face the sad situation of the immorality and debauchery connected with the traffic in women in military bases by setting up a committee to make a realistic survey of the situation with the assistance of Japanese sociologists

4. Niebuhr, *The Irony of American History*, p. 58.

5. Kamikawa, article in *Kaizo*, August, 1952, p. 72.

and social workers, and the co-operation of military chaplains. This committee should make such a report on the situation as will point to concrete measures for mitigating the evil, and which at the same time will make our attitude clear to our Japanese brethren and will stimulate the Christian conscience in America to reflect and act upon the situation.

4. We must re-formulate the Christian teaching about the creation and the creativity which God has imparted to man. The communists are largely right when they claim that processes immanent in the material world make possible the material emancipation of mankind—emancipation from poverty, ignorance, and brute-like toil. Christians have too little to say about it. If it is true, as an Indian scholar stated at Amsterdam, that providence is not fate but the power that overcomes it, we must face the economic and political implications of this truth. Faced with the massive tragedy of poverty in this country and in Asia, we must have more to say than a warning against the evils of communism and a commendation of Point Four and TVA.

5. We as missionaries in Japan should take the lead in organizing a conference of Japanese and American Christian specialists in the fields of economics and foreign relations to work out policies of economic co-operation between the two countries which will embody a greater measure of Christian justice. This conference would be concerned with questions of raw materials, markets, tariffs, credit and investment capital for Japan, among other things. Our hope would be that the weight of Christian influence would be put back of the recommendations of such a conference, once they were made.

In conclusion I should like to quote a paragraph from an address by Dr. Walter Van Kirk delivered at the 1952 Assembly of the World Christian Mission in Toronto. "There comes a time in the history of humans when aspirations for larger living, long suppressed, become articulate and overpowering; when the concept of divine justice, however dimly conceived, leavens the imagination and behavior of God's people everywhere; when the barriers to the fulfillment of man's higher destiny are broken down either by peaceful processes or by revolutionary violence. Such a time has come for the peoples of Asia and Africa. The Communists did not open the eyes of these people. The Communists did not set these people marching. It is the spirit of the living and eternal God that has engendered among these people the hope of social and economic justice. Nor are the masses of the underdeveloped areas in revolt against the West. They are in revolt against the tyranny of poverty, famine, disease, and deprivation. They do not believe it was intended that they should forever walk in rags along the deadend road of frustration. They know that just beyond their reach there is a

field ripe unto the harvest and a way of life that under God was meant for them but which is not theirs."

Now it is both good and bad that Christians should talk in this way. It is good if we really mean these things, if we see this goal as a part of God's will for men of our day, and if we are willing to study and struggle and risk and sacrifice for its attainment, if we are willing to hunger and thirst for it and seek it with all our hearts.

Otherwise, it is bad.

The Spiritual Foundation for the New Japan

C. BURNETT OLDS

The treaty of peace has now at long last been ratified and Japan stands again untrammelled as the new era begins. What will the future bring forth? All the world wonders. It would be presumptuous indeed to attempt to chart her course. There is one thing we can do, however, as the new age opens—take an inventory of her spiritual liabilities and assets, such as half a lifetime spent in Japan in the study of her people and her culture should qualify me to do.

First of all, most people—we Westerners at least—would doubtless say, Japan is spiritually bankrupt. All her great ideals, such as were taught her by her religions, and on which her civilization rested, are gone, as thoroughly discredited as are the gods from whom those ideals were supposed to have emanated. Disintegration, they would maintain, has taken place at the very center. For in the debunking of the age-long claim of the divinity of their Emperor, the main supporting pillar, the entire ideology has collapsed. And with it, of course, has gone the constantly reiterated assumption of the superiority of the Japanese people because of their peculiar divine origin, together with their sense of divine commission to bring all mankind under the influence and sway of their sacred culture.

But let us not be too quick to accept such generalizations. The ideology that was based so largely upon the alleged sacrosanctity of their Emperor, is now, fortunately for all concerned, a thing of the past, nor is it at all likely that the assumption will ever be revived. That dream passed on New Year's Day, 1946, when the beloved Emperor gave solemn notice to his people that never again were they to speak of him or think of him as any more divine than they themselves.

There can be little doubt that all responsible men in the Island Empire are through now with all such assumptions. This was made especially evident a few months ago by the furor that was aroused over the action of the Minister of Education in attempting to institute a new moral code to take the place of the one that had lapsed, but one that still would be based on the sanctions of the

Emperor as though he were still supposed to be divine.

The *Yomiuri Shimbun*, one of the most influential of the metropolitan dailies, evidently voiced the prevailing sentiment when it declared, "All the miseries of Japan in the past were due to the imposition of morals by the state, under the pretense of sacredness, on the children who had no power to criticize, as well as on the blindly obedient adults. We do not want to be cheated again. We must never allow Japan to return to her old undemocratic state under the symbolism of the Emperor." Many other important journals also wrote in the same tenor.

But supposing that this that has for so many centuries been acknowledged to be the central pillar of Japan's moral and religious system is now gone, is there nothing left upon which the Japanese people can build for the future? That would be tragic indeed if it were true. But it is not true. A new temper of mind has been developing in Japan during these last few years since the war closed, born of a new consciousness of the spiritual wealth that is inherent or has been developed within their own native culture. Religions as religions and systems as systems seem indeed to have lost the power over the Japanese people which they once had. But may they not even yet be revived, many are saying, if not as systems such as they once were, at least as purveyors of the spiritual values for which they stood? If so, why may we not expect a new Shinto, a new Buddhism, a new Confucianism, or a new Bushido to rise out of the ashes of the past? This may come to pass or it may not. But of this at least we can be sure, that the impulses which were generated and developed by the old religions, and the moral qualities which they inspired, are not gone. They remain and are to be found still, deeply embedded in the Japanese character as an essential part of it, whether those who possess them are conscious of the fact or not.

A necessary part of the responsibility of every Japanese now is that he sift his teachings and repudiate what may well be abandoned and cherish that which is worthy to endure. Whatever is seen to be of merely local or temporary importance should be discarded, whatever its significance in the past may have been. What is most needed now in Japan is truth that will enable men to make the adjustments that must be made as they come increasingly into wider relationships with the rest of the world. This means that the particularistic, whether as related to the individual or to the nation, must go, and the universalistic must be kept and galvanized into new life.

We of the West also, whatever our predilections or prejudices, would do well to encourage the Japanese to seek and find the best in their own culture.

Perhaps they need to be made aware, in spite of the shortcomings of the system as a whole, of the elements of strength in their national character which they owe to Shinto. Shinto certainly taught them to see beauty in the world about them and to reverence it; to love their country and be proud of it; and to believe in themselves and their power to achieve what the gods evidently wished them to achieve. Were they wrong in permitting themselves to be governed by ideals of that kind? Were they not justified in believing themselves to be the children of Heaven, as their Shinto tradition insisted they were, and that they were entrusted therefore with a mission that was divine and which they alone could discharge? The chief fault of the Shinto teaching lay in its limiting the distinction to the Japanese alone rather than as something to be shared with every other nation or people the world over.

Hakko Ichi-u (eight cords, or corners, one roof) is the way they expressed the idea, borrowing the phrase from Jimmu, their first Emperor, who is said to have coined it when he returned from the subjugation of the aboriginal tribes and looked forward to the time when all should be harmoniously united under his one roof. That led, later on, to the formulation of what came to be regarded as the established national policy: "our country existing for the promotion of good; yet not ours alone, but that of every other state, particularly neighboring ones." The phrase then, in the thirties, came to be reinterpreted as a mandate to the nation to bring all East Asia into its so-called "Co-Prosperity Sphere," and in the end to launching upon a project that had in view nothing less than the Japanization of the world—its eight corners indeed all under one roof! But is the truth or value contained in the phrase vitiated by its perversion? What is this but the expression of what all true religion has ever had in view as its goal?

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—
That he and we and all men move
Under a canopy of love,
As broad as the blue sky above."

The greatness of the contribution of Buddhism to the formation of the Japanese character also needs to be clearly seen. The glory of Buddhism belongs, of course, to the past. Its power as a system is, fortunately or unfortunately, gone, with corruption marking the gradual deterioration of practically all of the sects. Still, may not the truths for which it has stood, and by which the souls of men have been nourished, yet live on? Nor is it true, as is too often asserted,

that Buddhism's influence has been largely negative. True it did draw men out of the stream of life into the solitude of the monastery that there they might find their soul's salvation by experiencing the self-extinction which they called Nirvana. But do we rightly understand the meaning of the phrase? "Do you preach the Nirvana of extinction?" the Buddha was once asked. "Yes," was the reply, "but the extinction of pride, lust, evil thoughts and ignorance; not that of forgiveness, love, charity and truth." "Fare ye forth, brethren," said he to his disciples on another occasion; "Fare ye forth on the mission that is for the good of the many, for the happiness of the many, to take compassion on the world, to work profit and good and happiness to gods and men." And again, "All the means that can be used as basis for doing right are not worth the sixteenth part of the emancipation of the heart through love." So they went preaching the Buddha-nature, which, said they, is in us all.

Is it any wonder, therefore, that when Buddhism was introduced into Japan in the middle of the sixth century of our era, Prince Shotoku, who came to power soon afterward, eagerly and openly espoused it because he saw there was in it what he and all his people most needed—a heart of overflowing compassion and good will? And so completely did he embody that ideal in his own life that he forever endeared himself to his people and became for them what Asoka became for the people of India many centuries earlier: the incarnation of all that was good in Buddhism.

Later on, then, it is not strange that the emphasis of the Buddhist teaching in Japan, as in no other country, came to be placed on the Amida doctrine of the Pure Land sects (Amitabha, in Indian parlance). According to this teaching, Amida was the spirit that was manifested in a certain fictitious monk who, countless ages ago, had so devoted himself to the service of his fellow men that he merited entrance into the blessedness of Buddhahood, but refused it, vowing that never would he enter so long as there was left outside even one soul who could not enter upon this blessedness without his help. That is why, in every Amidist land, men cry adoringly still, repeating the blessed name over and over again: *Namu Amida Butsu, Namu Amida Butsu*, as much as to say, "Hear us, O Amida, save us, inspire us by the spirit that was in thee." It would hardly be possible to conceive of a Japanese who, whether consciously or not, has not been more or less influenced by that ideal.

As for the Confucian teaching, who can doubt the part it has had in making the Japanese what they are? Law, order, harmony, unity—these are what it has stood for to those who have been molded by it. And the order envisaged was the order ordained by Heaven, as unchangeable as Heaven itself. Chu Hsi.

the Chinese philosopher of the twelfth century, was the one who made it come alive in Japan, by his teaching of the five relations which he applied in such a way as to make men see the meaning and the inexorableness of loyalty, duty, affection, respect and trust. Even though the primary purpose in view seems to have been to stabilize the static feudal system which was then just beginning to crumble, its effect on thought and conduct was stupendous.

Bushido, too, had its part in the process, for what it did was to make samurai of common men and inculcate in them a loyalty to the ideals for which their culture stood that was dearer to them than life.

There have been many vicissitudes in the development of the Japanese soul, that *Nippon Seishin* of which they talk so much. What seemed to characterize the development most was a peculiar sense of frustration and dissatisfaction with present attainment. That explains why the climate of men's thinking changed so swiftly and so frequently in Japan and made them avid for whatever was new.

It was while that process was going on that Christianity first appeared on the scene, brought in about the middle of the sixteenth century by Xavier and his fellow Jesuits. Here, said the Japanese, is the something new we have been waiting for, with the result that almost overnight vast numbers of them accepted the baptism that made them Christians. But Japan as a whole did not become Christian; far from it. Who does not know that as a propaganda it failed utterly and ended in a fiasco?

Why? There are a number of reasons. One is that the Japanese, then as now, were mercurial. A better reason is the rabid intolerance of the recalcitrant priests who started the propaganda and carried it on. We have the truth, they declared, the whole truth—all the truth there is. Your Japanese religions have none of it. Accept our religion therefore, and *as* we teach it, for there is nothing else besides it that can save you. Reject it and you do so at your peril, for you and your religions will be damned. Could any patriotic and self-respecting Japanese be satisfied for long with a religion of that kind?

There was another reason even more important for the failure of the propaganda. The Jesuit missionaries who were responsible for it were aliens, Portuguese and Spanish. Why have they come to Japan, the people asked. What is their underlying motive? Is it political? Is it to sell us into the hands of those who would exploit us and take away our culture and our nation? They had many reasons, they said, for thinking so before they were sure of it. Then suddenly they rose up in their wrath and wiped the slate clean, banishing forever all who had come from foreign lands, and threatening with death any Japanese subject who might thenceforth so much as name the name of the

Christians' God.

What a pity! we of this age say. When Japan needed so much what Christianity alone could give for the rounding out of her religious system! But no. What Japan needed then—and needs still—was not the alien, intolerant, iconoclastic, imperialistic religion that the Christianity of Xavier was. Fortunate it was for Japan, therefore, that Razan Hayashi, the Confucianist mentor of the period, saw the danger that was involved, even before others saw it, and combated it vigorously, declaring, "The Christians have stolen the idea of the Way of Heaven from the Confucianists, and know not of what they have spoken," while Hideyoshi also, having seen that the effect of militant Christianity was to permit Portuguese shipmasters to purchase Japanese as slaves, declared, "If Portuguese sailors are examples of the Kirishitan creed in operation, then it has little to offer to Japan."

Perhaps the time was not yet ripe for Japan's acceptance of Christianity, or she was not yet sufficiently conscious of her need of it. Rather may it not have been that those who proclaimed it were not sufficiently chastened as yet to be able to offer to men like the Japanese the kernel, rather than the husks of their faith.

But what of the present? May not one of the most important missions of Christianity to Japan today be to "convince her of righteousness"—the righteousness, if you please, of her own great teachings? "Japan's spiritual revolution will remain incomplete," says a Japanese writer, "until Christianity is integrated in the Japanese code of morality," or as another has said, "Until the ideals of Christianity embrace and revitalize what is best in the tradition of obedience and loyalty." Only, therefore, when, through the help of Christianity, Japan has "learned the universal language of humanity" will she be able fully to understand the value to herself and to others of her own great teachings. Then will the Japanese be able rightly to evaluate all that Buddhism has taught them of compassion, of selflessness, and of that union with the infinite that can make real the living of eternal life now. They will come to know also the deeper meaning of Shinto's *Hakko Ichi-u* and see how the brotherhood it subtends has already become a reality wherever the fellowship that is in Christ has been experienced, and understand how Confucius' dream of the Heavenly Order is already being realized in the progressive coming of that Kingdom of God for which the Christ lived and died.

The time will come, therefore, when, more and more, men will confess: In him we, too, have seen that incarnation of truth which in every religion guides men into the truth of God, so that we begin to understand now what John in

his Gospel said: "When he the spirit of truth is come, he will convince the world of sin, of righteousness and of judgment." He will convince us of sin, because we have not believed on him who is the spirit of truth; of righteousness, because all truth leads us to the Father; of judgment, because all that is not of that spirit is now judged.

Are all religions false, then, save one—ours? God forbid that we should say so. Not so did Jesus speak when he began his great evangel. Rather, what he said was, "Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If the Christian missionary goes to Japan in that spirit the answering word soon will be: Yes, he must increase and I must decrease.

When men realize that he whom they call the Man of Nazareth is the man who entered into history and died and thereby gave his life a ransom for many, they will understand that in him, in his flesh, has been fulfilled their best dream, their dream of Amida. In him has been carved in marble real, what their longings molded centuries ago in clay.

But the Japanese need to become aware of the limitations of their religions as well as of the great truths for which they have stood. Buddhism failed to develop a sense of moral responsibility of the individual although it helped men to understand the infiniteness of the absolute. The Confucian teaching did not develop in men the power of independent judgment even though it did teach obedience and submission. Propriety rather than justice was the ideal of the Tokugawa regime. This developed the art of kowtowing well, but it did not insist on the necessity of a man's squaring his conscience with the demands of the Supreme Being. The result was a nation sunk in sleep so deep that it did not awaken from it for nearly three hundred years, while at the same time on the opposite side of the Pacific a nation was developing which, thanks to the discipline of its Puritanism, was being fitted to serve as leader in bringing in a newer and better civilization that was destined to sweep through the entire world.

There is no hope for Japan in a revived Shinto, or even a revived Buddhism, though the impetus in that direction be strong at the present time. Nor can we expect any more from a militant Christianity that is motivated by an iconoclastic attitude toward other faiths, or from a movement that looks to syncretism as a way out. There may, however, be a very lively hope that a concordia may be worked out between the various religions which will bring them together resolved to understand one another, borrow from each other, and share with each other such

insights as each has, in the providence of God, been able to discover for itself through the centuries. But leadership in a movement of that kind can belong only to a religion that sees that even now we are all brothers and that the business of all our religions is first and foremost to help each other to act as brothers should act.

The West, the Christian West, has much she can contribute to Japan in this transition period of the nation's history. Japan knows that too, and has looked much to America for the help she has needed. She is looking still. But let us not think that we as foreigners, backed up by the might of our great civilization, can go to the Japanese and put anything over on them. They would resent it immediately, as we ourselves would if the circumstances were reversed. If the missionaries and business men we send to Japan as representatives of our civilization are able to demonstrate to the Japanese that ours is a civilization that should be theirs, it will be because those who have drunk deepest from the fountains of their own culture are able to see that the Christian religion is founded upon principles that are more eternally and universally valid than their own.

The Japanese themselves must see it, I say, and themselves promulgate it, for no foreigner has ever been able to do very much in making his Christian faith indigenous in an alien land. He can initiate. He can give aid. But that is all. Sooner or later he must pass over the reins to those who are steeped in their own culture and believe in it.

General MacArthur did the obvious thing when, as he began his formidable task, he called for a thousand missionaries to help him meet the challenge. But he was mistaken if he thought that any lasting good could be accomplished, even for those who knew how desperate was their need, except through those who were bone of their bone and flesh of their flesh.

Japan has long been attracted by our democracy, so that almost from the beginning of the occupation the man in the street lost no time in making it evident that he was ready now to go all out American. It was positively ludicrous, as Frank Gibney, writing in *Life* magazine, says, how avidly they accepted our "comic strips, variety shows, soap operas, quiz programs, and even our chewing gum," as evidence that in mimicking the American style they were taking over bodily the American democracy. Gibney well questioned, however, whether the occupation's policy of "democratization by edict" could be expected to bear fruit of any real or lasting value. Doubtless he was right also in seeing in the kind act of a GI who ran to pick up a Japanese boy who had fallen from his bicycle on a crowded street corner in Tokyo a lesson to the Japanese in democracy that was worth more than all the reform legislation that had been so

diligently enacted. Why? Because in that act they were able to see something of what was basic to democracy. They could understand it also because it was only what their own teachers had glimpsed for them many centuries before.

How could the Japanese be expected to understand a democracy, or the religion upon which it was based, which taught the right of free speech and a free press, yet quickly suppressed whatever was even remotely critical of the occupation? How mystifying the American way of dealing with the war situation has been! First it was decreed that all war and preparation for war must forever cease, with the prohibition made the central article of the new constitution that was thrust upon them, and then in less than six years a treaty of peace was framed which required that the nation be ready to arm or fight again at the dictate of an outside power whenever it might be deemed necessary.

Kyoson, Kyoei, living together, working together, prospering and suffering together, said they, is what our religion has taught us, not strife, bloodshed, war. Alas! the theory of your religion regarding war was that of ours too, until your practice compelled us to see what our practice must be. But now we want no more of a religion of that kind. Henceforth the only religion we can accept is one that is rooted in integrity, good will toward all and concern for the welfare of others as well as of ourselves. In short, the religion of the future for us must be one that will be the fulfilment of our forefathers' dream of the all-comprehending love of God. We know what the love of God is. We have seen it in our vision of Amida. We have seen it in your Christian missionaries. But we have not seen it as yet as the dominating impulse of your America.

We are grateful to you for your Christian policy of reconciliation rather than of reprisal, for feeding us when we had nothing to eat, instead of leaving us to starve. That looked to us like real religion. But war, and the spirit it generates, such as we have seen in your soldiers and in our own, we want no more of that or the religion that upholds it. How much are you concerned for our economic rehabilitation, now that the occupation is over? How are you answering the piteous appeals of the starving millions of the world whose one cry is for bread? If you do not think about those matters more seriously than you seem to be doing now, you must not be surprised if our people, and all the other Asiatic peoples, turn speedily to communism, for communism at least knows what the trouble is and promises to do everything in its power to relieve it, which is more than your Western Christian world has done, in any comprehensive way at least.

Serious words these for proud Americans, are they not, and thought-provoking to those who will listen to them?

Douglas MacArthur was doubtless right in saying, as he said early in the

occupation, that "the Christian Church has an opportunity in Japan today without precedent anywhere or at any time in the last five hundred years." And he was justified also in saying further, "It is the Christian Church that is on trial now, but not only the Church; the entire democratic ideal of Western civilization is likewise on trial."

"The future of democracy in Asia," said H.E. Fey after his recent visit to Japan, "depends on the Japanese." Is that true? If it is and if true democracy is to take root in Asia, Japan must have a religion that is able to support it. Gautama Buddha saw, though but dimly, what that religion must be; those who created the Amida myth saw it more clearly, but only he saw it with crystal clarity who declared that on the twofold commandment of love to God and love to fellow men hang all the law and all the prophets. Who does not know now, whether he be in Japan or outside of it, that the only religion that can suffice in this hour of desperate need is the one that is based upon that historic insight?

"Only Christianity can save the world," we have often heard it said, "and everything else is heresy." Is that true? William Stuart Nelson, dean of Howard University, once said, "It is clear that no understanding of real power can be reached with the people of the East until they feel that no longer their race, their culture and their religion are the objects of the contempt of the other half of the world." Pearl Buck reports the answer of a Chinese to the threat from a Christian that if he did not submit to conversion and become a Christian he would suffer the torments of hell fire. The answer was that he preferred to burn in hell with his ancestors rather than live in heaven with some Christians he knew.

Is Christianity the answer, then? No, but Christ is, for in him and in the spirit engendered by him is to be found the fulfilment of the highest aspirations that every other religion has inspired.

Will Japan accept this way of life therefore, and find in it the dynamic she needs for moral regeneration? Yes, if America gives her a square deal now and continues to do so. It would be very easy to undo all the good we did in connection with the occupation and our treatment of Japan when she was defeated. And it may depend on what we do or do not do in the coming years, whether Japan is driven into the arms either of Mars or of Marx, with devastating consequences.

It is up to us now. The future of Japan is, to no small degree, in America's hands. What will we do about it? That is the great question which the whole world is asking now, whether as regards Japan or all the rest of mankind.

The Christian Message of Peace

CARL KREIDER

Until August, 1945, militarism and its many concomitants were the most serious obstacles to developing the Kingdom of God in Japan. The Japanese surrender on the battleship Missouri, the complete disarmament of Japan, and the adoption of a new Constitution which renounces war as an instrument of national policy, were events which in the space of a few short months swept away the whole superstructure of Japanese militarism and by the same token opened in Japan an unprecedented opportunity for the promulgation of the Gospel of Christ. Today, seven years later, Japan is again an independent nation. Unfortunately, Japanese militarism does not seem to be as thoroughly annihilated as it did seven years ago. It will be the purpose of this article to outline the Christian case against militarism.

The supreme tragedy in the presentation of the Christian message in the world today resides in the deep chasms which separate Christian people in their attitude toward pressing social problems. This is especially evident in the Christian attitude toward participation in military conflict. Here the Christian attitude varies all the way from that of the absolute pacifist who rejects all use of force, to those who view most wars, even modern ones, as holy struggles in which it is the Christian's duty to fight valiantly with physical weapons in order that the cause of "righteousness" may triumph. In between these extremes are those who condemn the use of physical violence, but willingly or unwillingly participate in non-violent means of coercion, and those who recognize war as sin (or as judgment for sin) and suggest the Christian obligation to "fight repentantly."

Few will deny that there are important passages in both the Gospels and the Epistles which teach the supremacy of the power of love over the power of physical force. Thus Jesus in the Sermon on the Mount stated: "You have heard that it was said, 'Eye for eye, tooth for tooth.' But I tell you not to resist a wicked man: if any one strikes you on the right cheek, turn the other to him as well. . . . You have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy.' But I tell you to love your enemies, and pray

for your persecutors; that so you may become sons of your Father in heaven."¹ The Apostle Paul stated: "If you can, so far as it depends on you, live at peace with all the world. Never take revenge, my friends. . . . On the contrary, if your enemy is hungry, give him food; if he is thirsty, give him drink. . . . Do not be overcome by evil, but overcome evil by goodness."²

As clear and direct as these statements are, however, the most powerful case for Christian pacifism can be made not from the specific teachings of Christ but rather from the specific acts of Christ in the eternally contemporary world in which He lived. The Old Testament is largely an account of attempts by a "chosen" (that is, privileged) group of people to build a good society in a "promised land" by methods which seem strikingly similar to those employed by much of Christendom today. God's aid was implored as they fought their "holy wars" and as they meted out punishment to their enemies. Christ came to this kind of world and rejected repeated opportunities for popularity by his consistent refusal to establish the good society ("Kingdom of Heaven," "Kingdom of God") by physical force, either natural or supernatural. The demands of the time and the very nature of the world and of man caused Christ to proceed steadfastly toward the establishment of a Kingdom that would be built upon the firm basis of love and sacrifice.

One of the most severe temptations of Christ's entire ministry was the temptation to follow the Old Testament power theory of salvation. "The Devil next led Him up and caused him to see at a glance all the kingdoms of the world. And the Devil said to Him, 'To you will I give all this power and this splendour; for it has been handed over to me, and on whomsoever I will I bestow it.'"³ That this was not an isolated temptation that was resisted by a single herculean effort but rather a constant alternative seriously proposed by even His closest associates can be seen by the blistering rebuke Jesus gave the apostle Peter. Jesus had confided to a group of his intimate followers part of the strategy of building a Kingdom on the power of love, but when Peter learned that this involved the suffering and death of his Master, he "took Him aside and began to remonstrate with Him. 'Master,' he said, 'God forbid; this shall not be your lot.'"⁴ Does not the very severity of Jesus' reply ("Get behind me, Satan; you are a hindrance to me, because your thoughts are not God's thoughts, but men's") imply at once both a continued temptation to follow the power theory of salvation and a resolute determination to demonstrate that the true

1. Matt 5:38-39; 43-45. The New Testament quotations in this article are from the Weymouth translation.

2. Romans 12:18-21.

3. Luke 4:5-6.

child of God is one who is willing to "renounce self and take up his cross"⁴ Similarly, His prayer in the Garden of Gethsemane ("Father, if it be Thy will, take this cup away from me") is undoubtedly an indication that the temptation was present until the very end.⁵

Space does not permit a comprehensive review of other examples of Jesus' personal rejection of the use of physical force.⁶ The trials before Jewish and Roman officials, however, are such highly significant examples of the concrete problem faced by Jesus that they must be noted. At the time of His arrest by Jewish officials the ever-impulsive Peter actually used the sword in a misguided attempt to defend His Master by force of arms. Peter's aim was faulty, and instead of removing the head of the High Priest's servant, as he doubtless intended, he succeeded only in removing the ear. The important point, however, is Jesus' rebuke to Peter: "Put back your sword again . . . for all who draw the sword shall perish by the sword."⁷

The most powerful political organization in Jesus' day was the Roman Government. Pagan in its religion, utterly ruthless in its methods, its imperialistic expansionist aims already largely realized, it was in the first century an ugly preview of what a victorious Soviet Russia might be like in the twentieth. When the local representative of the despised Roman Government taunted Jesus, the "King," for supinely submitting to Jewish arrest, Jesus replied, "My Kingdom . . . does not belong to this world. If my Kingdom did belong to this world, my subjects would have fought to save me from being delivered up to the Jews."⁸

Thus, the teachings and the life of Jesus pointed in one direction: only the force of love is strong enough to meet the problems of the age. This idea was a "stumbling block" to the Jews, and "realistic" Jews continued to insist upon the establishment of the good society by force until they were finally crushed under the heel of the Roman conqueror in A.D. 70. The idealism of Jesus was "foolishness" to the Greeks and has continued to be regarded as such in the centuries since then, not only by pagans but by an astonishing number of "realistic" Christians who have sought in some way or other to mitigate its application to practical international affairs.

Many conservative Christians who believe in the Bible "from cover to cover" have sought refuge in an essentially Old Testament ethic. They maintain that

4. Matt 16:21-25.

5. Luke 22:39-44.

6. Such, e. g., as His rebuke to James and John who suggested fire from heaven to punish unfriendly Samaritans, Luke 9:51-55.

7. Matt 26:51-52.

8. John 18:33-36.

since God commanded fighting in the Old Testament, since God does not change, and since all parts of the Bible are equally inspired, it is incumbent upon the Christian to fight today. The New Testament teachings against the use of physical force refer not to the problems of the present but to a future millenium when Christ will reign. The supreme sacrifice of Christ on the cross has only a symbolic meaning harking back to the Old Testament sacrificial system. It is not, they claim, a supreme example of a dynamic new mode of life which could be established here and now if only a sufficient number of people only believed, with John, "Beloved, we are now God's children."⁹ The judgment of the English historian, R. H. Tawney, concerning Calvinism may be a little harsh, but it is not entirely inappropriate to quote it as explaining much of orthodox Christianity's blindness on the social issue of war: "If the only Christian documents which survived were the New Testament and the records of the Calvinist Churches in the age of the Reformation, to suggest a connection between them more intimate than a coincidence of phraseology would appear, in all probability, a daring extravagance. Legalistic, mechanical, without imagination or compassion, the work of a jurist and organizer of genius, Calvin's system was more Roman than Christian, and more Jewish than either."¹⁰

At the other extreme from the conservative Christians who do not believe that the Biblical message opposes war is the group of liberal Christians who freely admit that Jesus taught an ideal way to peace but who say frankly that they do not believe that it is practical now. Few state the case as bluntly as a recent Pulitzer Prize winning foreign correspondent: "Yet if [historical] decline has not been hastened by the Ten Commandments and the Sermon on the Mount, it is because most Christians have never taken non-resistance seriously. Instead of turning the other cheek, they have fought seriously."¹¹ Even a churchman, however, has recently averred that "the 'back to Jesus' answer is no answer at all" to many current social issues. "Only the most naive will try here to line Jesus up on one side or the other.... The fact is that the specifics of the Biblical ethic apply to the Israelite nation and to the Hellenistic world under Rome."¹²

If one were forced to choose between the conservative position which denies that Jesus really intended to preach a gospel of peace and the liberal position which freely admits that Jesus taught peace but insists that His message is impractical, one should probably select the latter position as representing the

9. I John 3:2.

10. R. H. Tawney, *Religion and the Rise of Capitalism* (Harcourt, Brace 1926), p. 114. See also p. 104.

11. Edgar Ansel Mowrer, "The Third Person," *Saturday Review of Literature*, July 5, 1952, p. 6.

12. George Hedley, *The Superstitions of the Irreligious* (Macmillan 1951), p. 107.

greater candor. Unfortunately, however, both positions have the same tragic consequences of "Christian" countries progressing (rather, retrogressing) from one bloody holocaust to another and Christians participating on both sides, invoking help from the same God as they do so. Faced with this situation which becomes increasingly intolerable and following the example of the "historic peace churches" (Mennonites, Quakers, Brethren), an uneasy conscience has troubled many Christians of all denominations. Thus the Methodists in America had more conscientious objectors in World War II than the Quakers and it "was only by the margin of a single vote among some eight hundred that the Methodist General Conference of 1942 expressed its assent to American participation in the war."¹³

It is of prime significance for the work of Christian missionaries from America that the Christian Church in postwar Japan is far more pacifist than the Christian Church in peace-loving America. It may be true as this *Quarterly* said editorially that the pacifist position taken by the Kinki Christian Peace Society is "certainly . . . a minority position," yet it is also true that "no doubt it is an influential segment of the Christian movement"¹⁴ and will become more so as the present group of theological students assumes church leadership. It is probable that faced with similar questions applying to the American scene, American theological students would have shown strikingly less disposition toward pacifism than was shown by Tokyo Theological University students in their responses to a questionnaire in which 70 percent stated they would refuse to serve if conscripted for military duty.¹⁵

American Christians who refuse to see the relevance of the pacifist teachings and example of Christ to the present world crisis are appalled at the idea that a Christian peace program would seem to strengthen Soviet Russia vis-a-vis the West and, therefore, Communism at the expense of Christianity. The problem is complicated by the "peace" offensive of Communists and by the admitted leftist tendencies of certain peace organizations, especially in Japan. The Christian pacifist must freely grant the existence of these dangers. It should be noted, however, that implicit in this fear is the assumption that Communism can be checked (and possibly even eliminated) by physical force. It is this assumption (certainly not verified by history) which is diametrically opposed to the very essence of Christianity.

It is probably too much to expect that all Christian missionaries from the

13. *Ibid.*, p. 106.

14. Editorial, *The Japan Christian Quarterly*, Spring, 1952, p. 90.

15. Tasuku Sugihara, "Theological Students and the Peace Movement," *Ibid.*, p. 103.

West will recommend a pacifist foreign policy for Japan. It is not, however, unreasonable to suggest that they refrain from advising, in the name of Christianity, a return to the use of force and thereby nullify the most significant feature of the new Japanese Constitution. The Committee on International Problems of the National Christian Council stated: "Christians in Japan, almost without exception, are unanimous in their desire to maintain unchanged the Constitution which abolished war as a national policy, as they think it is in accord with the teachings of Christ."¹⁶

Communism is a grievous danger, not only to Japan, but to the entire world. To meet it, a positive program of courage and imagination is immediately imperative.¹⁷ The non-Christian method of opposing communism by force actually permits only two alternatives: the continued presence of a large number of American security forces or Japanese rearmament. No one could seriously suggest the first as a long-run solution to the problem. American troops have already been in Japan so long that their continued presence will be a constantly increasing source of irritation even to this naturally hospitable people. This very irritation may in itself gradually create a milieu in which Japanese extremism (of either the left or the right) will thrive.

Japanese rearmament has already started on a modest scale.¹⁸ This move has not only been subject to severe criticism by many Christians of Japan but some have placed the blame squarely on the United States. "The U. S. which did everything to denounce Japanese militarism has grown increasingly militaristic herself, to such an extent that it now encourages, to put it mildly, Japan to rearm. As far as her foreign policy or occupation policy is concerned, it is not too much to say that Japanese students have lost confidence in the U.S. almost completely."¹⁹ How much the Japanese climate has changed since the time early in the occupation when General MacArthur boldly asked for 1,000 Christian missionaries!

America is still living under the delusion that Communism can be stopped by armed might. It is still too early to say whether the American economy is sufficiently strong to permit indulgence in the luxury of this myth. It is abundantly clear, however, that the Japanese economy simply cannot stand the huge expenditures which modern armament seems to require. To flee from

16. Antei Hiyane, "Japanese Christians Discuss Peace and War," *Ibid.* Summer, 1951, p. 43.

17. For a program see the constructive suggestions of Stringfellow Barr, *Let's Join the Human Race* (University of Chicago Press, 1950).

18. See, e.g., the *Nippon Times* (August 13, 1952) announcement that the Public Security Board asked shipbuilders to build three destroyers, the largest of the three to cost ¥6 billion.

19. Teruko Komyo, "Japanese Students Facing the Ideological Conflict of Asia," *The Japan Christian Quarterly*, Winter, 1952, p. 13.

Communism through a resurgent militarism would be to re-enact on a twentieth century stage an ancient Greek tragedy in which the hero rushes headlong into the very disaster he has been attempting so desperately to avoid.

Is the basic force of the universe atomic power, as President Truman said when he announced the atomic blast in Hiroshima? Or is it love, as Christians with varied clarity have taught for nearly two thousand years? Japanese Christianity will develop in the decades ahead only to the extent that both Japanese Christians and their American guests give a convincing answer to this question.

The Problem of G. I. Children in Japan

CHARLES W. IGLEHART

The oldest of the children of mixed parentage resulting from the Occupation in Japan are now six years of age. During those years almost nothing has been said or done about the matter, but now, within the past six months, like an eruption from Mt. Asama, concern and discussion of the problem has burst and is spreading over the horizon of the Christian movement and particularly of the American missionary group. A general mood of moral indignation, of penitence and of eagerness to do something to help marks the scene; but when one asks for facts, for clear objectives or for any workable plan for action, the road seems to end in the appointment of another committee for further study. The fact is that much more wisdom and experience will be required,—as well as far more information,—before we can hope to make much contribution towards the solution of this most complex and perplexing matter. It is possible that some light may be shed on it by an effort at analysis on the part of even an amateur. We shall, therefore, try to answer a few common questions.

What is the Magnitude of the Problem?

On re-reading our diary for April, 1946, we find a notation to the effect that solicitous Christian observers were estimating the probable number of such children by December, 1946, at 15,000. Several of the Christian social agencies were then planning to try to take care of some of these unfortunate babies who, it was assumed, would be cast off and be a public charge. So far as can be ascertained, no such crisis ever presented itself. There was no vast influx of "orphans," and no special efforts for human salvage ever seem to have been called for. Now six years later we fail to find a single such child in either the weekday groups or in the detached camp for orphans operated by the social institution chiefly concerned in 1946.

Did the original guess of about 15,000 a year prove to be fairly close, and may there now be, or may there have been born, somewhere in the neighborhood of 50,000 or 60,000 such children? It is the judgment of several of the best-

informed leaders of social work in the Salvation Army that this is probably as good a guess as any. Where, then, did the frequently recurring estimate of 200,000 come from?

This question leads us to recall the immediate origin of the present concern. It came about as a result of an article which appeared in a spring issue of the *Fujin Koron* (Women's Opinion), and which took the form of an open letter to Mrs. Ridgway, the wife of the then commanding officer of the Occupation. At the request of the magazine editors, the Rev. Mrs. Tamaki Uemura, pastor of the Kashiwagi Church, Tokyo, and very influential in the United States, consented to write the article, but as she was without factual information as a basis, she was briefed by a person from the staff of the research department of the *Tokyo Mainichi* daily newspaper, who reported their estimate as 150,000. When the article appeared, the number given was 200,000. It is this top figure which is now commonly quoted. The *Christian Century* featured the article in an editorial, and since then repercussions from both the American side and the Japan side have been steady. An attempt to locate the basis of the *Mainichi* guess has been met by the statement that there are over forty research workers on their staff, and that they do not know who would take responsibility for the estimate.

In the meantime, the Welfare Ministry frankly states that no census or tabulation of such persons has ever been made, and their staff members make no estimate, so far as any published material shows. But whether 50,000 or five times that, the number is of secondary consequence. The basic question is,—

What has Happened to These Children?

Do they appear all over the landscape? Judged by the common-sense yardstick of visibility they do not. Speaking as one observer we can say that during the past two years we have driven twenty-five thousand miles along the streets, roads and lanes of Japanese cities and country, and altogether we cannot recall having seen a dozen children of visible American-Japanese parentage. Needless to say at least a corner of one eye has been open for such observation much of the time.

Does this mass of unassimilated humanity rest heavily on the conscience of our Japanese Christian friends, as it surely should if there were such a mass? Judged by ordinary intercourse with many Japanese friends during those same two years we would say that it does not. Not once has any of them brought up the subject; and when we have done so the impression gained has been that our friends, though knowing that there must be many such children did not

know directly of any, and had not thought of the matter as a public problem. For the past six months, however, things have been quite different.

Are these children, wherever they are and however numerous, a public charge? This is an important question, inasmuch as the current discussions usually follow the assumption that when we have found how many such children there are we shall have the number who have to be looked after by public or private aid. In fact the term "orphans" is often loosely used to describe the entire class of children. But if it is orphans or abandoned children we are tracing, we are on fairly sure factual ground, for we do know how many there are of these. The Welfare Ministry keeps records of the inmates of orphanages and homes, public and private, and has a classification for those of mixed blood. In all Japan the total number of the latter is reported as being 482. These include children of mixed Asiatic parentage as well as American. The total of all inmates in these institutions is over 22,000. It is fairly clear, then, that the livelihood and maintenance of the G.I. children does not constitute a sociological problem on a national scale.

Any positive answer to the question, what has happened to these children and where are they? must be pure conjecture, but we will attempt a guess. We believe that in most cases the mothers were innocent, inexperienced, young girls, perhaps many of them living at home, though many others probably were away from home, working in cities. Some babies soon after birth were probably farmed out to professional receivers of unwanted children. Some of these undoubtedly died an early death. Especially during the famine years their priorities for survival would be low. Others may have received continued support from the mother and are now growing up under conditions of semi-assimilation in society. These are probably the core of the problem in its broader sociological aspects, inasmuch as they may not be registered in anyone's family, and hence may not rate admission to public school or qualify as citizens. We do not believe, however, that this group is more than a small minority of the total.

In most instances, we think, the mother has kept the child within the bosom of her parent's family where it has been duly registered either as her own child or by the mother's parents as theirs. Such children, and we believe they are in the great majority, are, therefore, in every legal aspect fully Japanese, future natural-born citizens, and the indistinguishable bearers of all the privileges and responsibilities of Japanese nationals.

What is to be Done about the Children?

The first course that seems to come to the mind of many persons is,—segregation and special nurture. The most famous exponent of this policy is Mrs. Miki Sawada, who early in the Occupation converted her beautiful estate and villa at Oiso near Tokyo, into what is known as the Elizabeth M. Sanders Home. Here she has gathered over a hundred G. I. mixed children for what she intends to be an experiment in genetic development. She believes in the superior potential capabilities of crossbred persons and hopes over a period of twenty years of intensive training to demonstrate this.

One other Christian orphanage for such children has been established in the neighborhood of Tokyo. Here, too, there are about fifty youngsters. No other such experiments or projects are known to us, but one constantly hears the suggestion made that someone should step in, gather all these children together apart from their society and in institutions bring them up to adulthood.

A variant of this policy is that followed by the Japan W. C. T. U., which since the *Fujin Koron* article, has been dynamically active in pressing for public action. As a result of this and other pressures, the Welfare Ministry has promised to make a survey of the facts and has, it is reported, appropriated funds for the establishment of five regional special schools for the education of mixed children alone.

There is little doubt that wherever these children are, in villages and neighborhoods, much automatic segregation and social discrimination is going on. Although we westerners may not discern the close differences in the commonly brunette patterns about us, the eyes of playmates and the whispers of neighbors must be the source of endless suffering. And the best explanation for this abrupt eruption of the problem in 1952 is that this year the first crop of kiddies comes of school age and will now have to face group acceptance or rejection in classrooms and on playgrounds.

But the more true this is, the more reason we have for sedulously avoiding the least appearance of separate treatment. Our good intentions can cause as tragic psychic wounds as the crude buffeting of Japanese playmates. In all these cases the child's best hope lies in anonymity, and, where this is impossible, in following a completely conventional social pattern until a conventional acceptance has been won and established. It may have to be done over and over again in changing circles throughout life, but it is the only way ahead, so far as we can see.

Unless driven to it by the necessity of providing for unregistered children who do not qualify for the common public schools, we can see no possible

justification or wisdom in the setting up of special schools for a separate education.

Another more drastic proposal is the one, also most vigorously being propagated by Mrs. Sawada, and reportedly the chief purpose of her present visit to the United States, that the children of G. I. fathers and Japanese mothers should be sent "back" to America, and that the United States should accept and welcome them as belonging there. When one stops to think objectively about how fantastically impracticable this is, and how inhumane it would be if carried out, one wonders how the idea can be seriously entertained.

In legal status the children have not the slightest relation to the United States. Their physical fathers are not their legal parents in any way. They have not accepted them and obviously would not make application to have them admitted into America. So far as we know, no country in the world admits to its territory and citizenship the illegitimate, unclaimed children of its nationals abroad. To suppose that, in the present state of public opinion in the United States with regard to immigration, Congress would pass so unprecedented and inoperable a law is unrealistic in the extreme.

And if such children were admitted, what next? Are Eurasian children likely to receive better social acceptance in the United States than in Japan? Even to suggest offering thousands of such problem children to the average American communities is to open a window onto a sad aspect of American sentiment and social behavior. When we say that such a plan would be inhumane we refer, of course, to the implications of a wholesale separation of the children from their mothers. The one person in all the world who may be able to direct the child into a satisfying adjustment to life is the mother. And conversely the successful nurture of their children may well mean spiritual fulfilment for multitudes of these unwed mothers. Tearing them apart surely cannot be the way to a solution.

There is a great danger, likewise, in pressing for more detailed information regarding these children. It may satisfy our desire for statistical data, and as ground for a neat formula of analysis it would be convenient to know just how many there are, and where and how they are living. But let us remember that in the process of seeking such facts a classification of separateness would inevitably be set up. That is the last thing we want to see here, as in America. Racial color-blindness must be our goal, not more spectrum analysis of shades and differences. These youngsters are going to have a hard enough time as it is, but thus far it would appear that within the families and in the local situations, without any special treatment, the difficult adjustments are nevertheless being

made. By all means let no outsiders tramp in to interfere at this juncture. And now, one more question,—

Are There Not Other More Grave Problems Related to the Moral Life of Servicemen, and What Can We Do about Them?

Mrs. Uemura's article dealt with a second problem, though it has almost escaped notice in the preoccupation with that of the G. I. children. It is the problem of sexual promiscuity. She appealed to Mrs. Ridgway to have something done about the "pan-pan" girls who swarm about the neighborhood of military installations—over 80,000 in Tokyo alone. One has only to walk through Shibuya, Shinjuku, Ikebukuro, or similar centers in any Japanese city at night to get a chilling sense of the devastating magnitude of this problem. The blame for it, however, does not rest entirely with the military authorities. Proper law enforcement and Japanese police supervision should put an end to the street-walking and open solicitation. A stiffening of military regulations also should be possible. And we should all,—Americans on their side and Japanese on theirs,—appeal to the respective authorities to tighten controls.

We must sadly admit, though, that no military controls can ever be effective in completely removing temptation from a serviceman away from home. The abnormalities of war service and of military life will not be kept in bounds. But while we are working as Christians to bring an end to wars and occupations, one thing we all can do is extend our friendship and the welcome of our homes to servicemen. That is less conspicuous than resolutions of censure and appeal, but in quiet ways it may be as effective. And we have no doubt that more than one of our readers has had opportunity to befriend and bring Christian strength to a broken-hearted girl who faces the long, hard, but not hopeless pathway of single parenthood. It is here that our goodwill can most profoundly count.

Church Subsidy

A. J. STIREWALT

The instructions given by our Lord for the extension of His kingdom are simple and easily understood. It would seem that at first the task was committed to individuals rather than to an organization. There may have been an understanding among His followers regarding the area in which each was to work, but in general it appears that each had considerable freedom. Later, Peter and John were sent to Samaria by the apostles in Jerusalem, and Paul, Barnabas, and others were sent out by the church in Antioch. An organized church gradually came into existence, but those who went out to evangelize others likely followed their Lord's directions and took no gold, silver, or copper in their purses, no bag for their journey, nor two tunics, nor sandals, nor a staff. They were to depend on the hospitality of those among whom they taught the Gospel. Preferring to be under obligations to no one, Paul supported himself by plying his occupation as a tent maker.

Great changes have taken place since then. Now it is considered that those sent abroad should not become a burden to anyone; and in order that they may give their full time and energies to the work of the Gospel, their living is financially guaranteed by those who send them. This is now facilitated because of the highly organized church in the sending countries. Not only is this possible, but Christians who feel a responsibility in behalf of the unevangelized, and who themselves can not go as messengers of the Gospel, desire to help support those who do go. Thus the whole church properly has part in what is being done abroad.

We advance to a new situation. If the work of these missionaries has been successful to an appreciable degree, an organized church on the field should have come into existence. Let us assume that this has happened. But as the organized church arises financial obligations arise. From the beginning the missionary did the work and supplied the expenses, but as success increases, some arise in the young church who have qualified to help in the work and are eventually able to assume the full responsibility with, and sometimes without, the continued aid of the missionary, except perhaps for the total finance. The missionary has

brought to them a message which has produced a church, however small it may be. Is this group of Christians able to meet the financial obligations required for its existence and especially for the advancement of the work? It is to be remembered that, not only for the salvation of the yet unevangelized, but for the normal development of its own Christian life, this group has both a desire and an obligation to work in behalf of others. But the membership is limited, as is usually their financial ability. The sending church has guaranteed the living expenses of the missionary. Shall the sending church go still further and give financial support to the young church?

The first consideration regarding subsidy to a young church should be, Does it need it? In answering this question its own financial ability must be considered together with its objective. How does this young church propose to use the money? This provokes another question: While it may be natural for the young church to follow the pattern of the parent church, to what extent can it reasonably hope to engage in the various departmental activities carried on by the mother church--activities which the mother church attained only after long years of struggle and growth? For example, church buildings are both convenient and useful, but it is said that the Christian Church existed during the first two hundred years of its life without such conveniences. We read of congregations which met in so-and-so's house. There were reasons for this; but the fact is that the church existed and grew without church buildings. Of course, in our day such buildings are desirable, but are they necessary to the extent that they be built with financial subsidy? Every evangelistic missionary knows that meetings can be held in homes, and in fact it is not infrequent that a person will go to a house meeting, but can not be induced to be seen in a Christian church. We are not against church buildings but rather wish there were more. Here we merely wish to suggest that they may not be as necessary as usually considered. The question is, should they be built with subsidy, or should the young church improvise meeting places until it, itself, is able to buy land and erect the desired buildings? If subsidized, then the question of quality arises. Should they be built so as to be on a par with those of the subsidizing church, and if not, what grade of building would the circumstances warrant?

Similar questions may be raised regarding schools, kindergartens, medical work, social work, etc. All are perhaps desirable but if financed by an outside party, the question arises as to how much credit is due the group receiving the subsidy. In other words, can such activities be considered an expression of its own life? Another viewpoint, and that usually taken, is to consider such activities as evangelistic agencies and subsidize them as such. But with such activities

established, the time when full self-support can be expected is still further delayed, unless these activities can be self-supporting, which usually is not the case.

Like the doctor, the missionary works to make himself no longer needed. This means securing others to teach the Gospel. It means education which is usually done through an institution requiring subsidy from the sending church. We can scarcely expect such a school to become self-supporting. It is then a question of support from abroad until the young church becomes strong enough to carry the burden; but then the question remains: How much time can reasonably be allowed for this? Since circumstances differ, naturally no period can be designated. Christian workers are of primary importance and subsidy may be considered as a substitute for missionary personnel.

It can correctly be assumed that both because of Christ's command and because of love for others whose eternal welfare is earnestly desired, Christian people want to send the Gospel to the unevangelized and are glad to pay the cost; but they do not want to pay the cost unnecessarily, for (1) there is such an extensive field of need throughout the world that if not really needed at one place, they want to make their investment in another area where it may be more needed; and (2) after the young church has grown to a certain degree of strength the question arises regarding continued subsidy—does it stimulate, or stultify, further growth? The young church may appreciate the help already given and be anxious to accept no more than necessary and thus relieve the subsidizing church as soon as possible. But since human nature is as it is, the young church may be loath to be deprived of the subsidy, even though by a little more effort it would be able to carry its own burden. If received with the proper motive and used judiciously, subsidy should be, and we think is, a distinct help. There are some struggling congregations which either are unable to get subsidy, or whose principles are to avoid dependence on others, whose pastors are insufficiently supported, the property inadequately kept in repair, and which because of lack of equipment, literature, etc., are not doing the work they should do. This is especially the case where the work is handicapped by the pastor being necessitated to engage in secular work in order to support himself and family. It would seem that in such cases subsidy would be a distinct help. Yet, if such a congregation can win out through its own efforts, it may be all the stronger for it. But can it win out, and if so, how long will it take until it can become a strong and aggressive factor in the community?

Fundamentally, self-support is our objective which we desire to attain as soon as possible, but how fast can it be urged without defeating our purpose? The economic condition of the people has to be considered, and when considered,

one is sometimes inclined to feel very liberal in granting subsidy. It is pretty certain that in some cases congregations have received subsidy longer than necessary and longer than was for their welfare. It is unfortunate that sometimes the spiritual is made to depend on the material. Perhaps at times we have allowed the material to overshadow the spiritual. What would it mean if, instead of asking for subsidy with which to pay salary and secure property, the entire membership, though small, were to be inspired with optimism, hope and enthusiasm and make themselves more contagious in behalf of the salvation of others? We would expect the results to be in contrast to those places with which we are all too familiar—places where the membership and attendance have reached a certain number, and while some new members are secured, others are lost, and both numerically and spiritually the congregation is just about as it was many years ago. The work has been maintained through subsidy, or otherwise, but the pastor is depressed, and the group, lacking hope, is reconciled to the idea that what is, is about all that can be expected. The substitute for subsidy is activity on the part of the group, whether it be a local congregation or the church as a whole. One is challenged to wonder if the logic of the situation is usually considered, for it is perfectly clear that if the command of our Lord is faithfully followed and salvation brought to more people, the church will find salvation for its finance. Far be it from making finance the purpose in securing church membership, but if the church is ardent in its work, it is blessed in various ways. After attaining a certain age, a church which has to live by artificial respiration is in more need of spiritual help than financial help. Money is by no means the most important element in church work.

There are situations in which subsidy is expedient, but it should always be considered provisional and temporary. People have a deeper interest in what they themselves do. To be self-sustaining elicits confidence in the cause. In these uncertain times when an international crisis is possible any day, it is highly advisable to avoid dependence on an outside source. The disruption caused by the recent war should not be forgotten.

We take for granted that when subsidy is given, it is granted to the general body rather than to the several units separately, and that the general body makes distribution according to needs. Is the amount of subsidy to be maintained at the same amount year after year? Both the per capita increased liberality on the part of the recipients and a growth in membership should admit of a reduction; but over against this is the desired expansion to new areas which involves starting new work where there are neither members nor property and where subsidy is just as much needed as when the Gospel was first brought to

this country. Is the annual increase in the young church's giving sufficient to meet these needs in addition to supplying the amount deducted by the subsidizing body? This depends on the degree of expansion as well as on the increased income. It also depends on the number of available workers; and this leads us back to the institution which prepares Christians to become workers. Is it sufficiently supported to attain its maximum efficiency, and are young people recruited in sufficient numbers, and helped financially when necessary, to qualify as pastors, or other workers? He is a wise member of God's household whose efforts involve recruiting workers.

On general principles the amount of subsidy should be reduced by a certain percentage each year; but it is reasonable that the young church make request for help in new work. With decrease on one hand and new items on the other, it may be that the total amount will not differ very much from year to year. But the degree of expansion is of vital consideration. If it is sufficient to justify it, the subsidizing group rejoices in this growth and gladly grants additional funds. It may be that if each unit of the work were dealt with separately and carefully, deducting where deductions should be made and including items for new work where justified, the results should be constructive. That a given place requires help year after year, over a long period of years, may be due to the unresponsiveness of the people of that place or to the inefficiency of the pastor. If the former, discontinuance of that point in favor of a more promising place might be considered. If the latter, a change of pastors might be advisable.

Receiving funds merely for the asking, without assuming a proportionate part of the obligation, is subject to unfavorable results. A thorough study of the needs of the young church and its ability to meet them, by both the subsidized and the subsidizer, should lead to establishing a formula under which the church's obligation and the subsidy are defined on a percentage basis. In other words, it is entirely reasonable that the young church bear a percentage part of each budget item, and that this percentage rate be revised as its financial ability increases.

Because of widely different circumstances no formula can be laid down that would cover all cases. However, certain principles can be applied: Financial aid should be given when actually needed, but given judiciously as regards both purpose and amount, guarding against the dangers besetting a subsidized church, emphasizing the spiritual, and with the motive of encouraging the recipient to attain self-support within a reasonable time.

Development of Social Work in Japan

TAKAYUKI NAMAE

The First Period: The Pioneer Work Done by Missionaries

The beginning of modern culture in our country dates back to 1853 when Commodore Perry visited Japan and shattered the dream of a closed country, following which Townsend Harris as the first American Consul General led Japan into international society.

It was truly a great innovation when in 1859 (6th year of Ansei) the Gospel began to be spread, as Protestant missionaries came to this Japan of ours in which Christianity had been prohibited. Because they were still not allowed to preach directly, they devoted themselves to the practical demonstration of Christian love through providing cultural guidance and advice on educational and political matters. Gradually they achieved their goal and gained the confidence of the people. Particularly there were many instances in which the extension of the Gospel was furthered invaluablely by the works of love rendered through medical missions. Dr. James Hepburn in Yokohama was a pioneer in this field.

Dr. John C. Berry, who came from America in 1873, (6th year of Meiji) did conspicuous work in the Kansai district, especially as a doctor in the prisons, where he made a great contribution to prison reform. Thus we see that the historical beginnings of Protestant missions in Japan were composed mainly of achievements in medical service.

The Second Period: Social Service by Indigenous Pioneers

In this second period, the work of practical Christian service was taken over by young Japanese Christians. The reason for this was that at that time (1887, or 20th year of Meiji), there were arising in Japan young people who wished to devote themselves to social work. For example, there were Juji Ishii in orphan relief, and Taneaki Hara in penal reform and the protection of ex-convicts.

Juji Ishii, with his love and faith, became known as the George Miller of

Japan for his achievement of astonishing results in caring for over a thousand orphan children, and his most significant contribution to the development of child-welfare work in Japan.

Taneaki Hara began his prison-reform work in 1884 (17th year of Meiji), and labored for the protection of ex-convicts in the face of great difficulties, devoting 45 years of his life to the care and guidance of ex-prisoners. He achieved the remarkable result of converting eighty percent of the over 10,000 ex-prisoners for whom he cared.

These are merely some of the examples, and it is a historical fact that, following the opening of Protestant missions in Japan, many Japanese Christians were led to pledge themselves to the practical demonstration of Christian love through social work.

The rise of these Christian examples can only be explained by the purifying, life-giving influence of the higher love taught by Christianity upon the native spirit of Japanese chivalry (*Bushido*), which up to that time had been the foundation of Japanese morality. Social work in our country at that time did not become organized along the lines of European and American charity and philanthropy, because of the feudalistic family system in Japan. Even during the period when social work was called "charity" in Japan, it involved the giving of things by those in superior positions to those in unfortunate circumstances, with no regard for their personality. It is historically important to recognize that, during the temporary spiritual vacuum into which the Japanese fell after the Meiji Restoration, there were Christians who stood on the foundation of Christian faith and love to do their utmost to implement this love, and, at the same time, to respect the individuality of the unfortunates whom they were helping.

The number of social work institutions operating in 1912 (45th year of Meiji) was only:

Publicly operated	54
Privately operated	494
Total	548

This large proportion of privately operated institutions was composed mainly of Christian and Buddhist institutions. Therefore, we cannot ignore the great contribution made by Christianity to the development of social work in Japan.

Third Period: The Development of Public Social Welfare Facilities; Conditions Following the First World War

The general condition of society began to change at the beginning of the

20th century. In the period of the Russo-Japanese War continuing to the end of the First World War, the two main classes of capital and labor arose in our country, and a feeling of mutual enmity developed, which, combined with the high cost of living, resulted in great social unrest.

For example, in 1918 (7th year of Taisho), the so-called "Rice-Riot" broke out in one district and spread like fire throughout the country, causing temporary anarchy in the large cities and towns. The outcome of this harrying experience on the part of government and capital was to persuade capital and government to take suitable action, with the result that capital and public agencies extended helping hands to the laborers and to the people in poverty.

The policy for relief and protection of the people included: establishment of employment placement service, housing provision, simple dining halls and public markets, etc. in each area, causing a decrease in the cost of living and reducing social unrest. This movement was the beginning of social welfare facilities in our country.

Social work thus developed along its own lines, distinct from the previous motivation of alms and compassion. In other words, while affirming the principles of a free economy, it became a type of utilitarian or mutual-aid social work aiming to mitigate or prevent any distress accompanying the free economy. This may be called one of the steps in the progress of human society.

The attitude of Christian social workers facing changing social conditions was to re-affirm confidence in the free economic system based on a democratic society, and concurrently to strive to prevent any injurious results, resolving to protect the poor and the weak on the basis of mutual aid and common social responsibility. They believed that the essential element in implementing this social responsibility was the practice of Christian love, rather than mere logic or theory.

Fourth Period : Development of Social Insurance System Legislation ; Conditions Preceding and Following World War II

The situation in East Asia became tense with the outbreak of the Manchurian Incident in 1932, and the China Incident in 1937. This tendency continued to develop as Japan joined the Tri-Partite Pact with Germany and Italy in 1940, which led to entanglement in World War II. Finally, our country underwent the greatest tribulation as a result of plunging into the Pacific War, and the outcome was bitter defeat ending in unconditional surrender in 1945.

During the war years, the people of Japan suffered terrible damage and loss

of their homes, jobs, and often their lives. They suffered from hunger and malnutrition. At the end of the war, life was happily prolonged by the generous helping hands extended by America. Under such conditions it was inevitable that there should be social unrest and anxiety in the people's hearts. A way had to be found to provide relief for society.

In 1946, the government enacted the Daily Life Security Law under the guidance of the Occupation Forces, and in 1948 the Child Welfare Law for the protection and care of war orphans.

The basis for this social consciousness was the new Constitution promulgated in 1947 and noteworthy for its mention of the 19th century concept of the right to personal freedom, combined with the 20th century concept of the right to live. The former exerted a considerable influence on social thought, but the latter, even by merely stipulating the right of all to enjoy a minimum standard of living, gave a great impetus to social welfare work in Japan, and may be called an unprecedented reform in this country. Article 25 of the new Constitution reads: "All people shall have the right to maintain the minimum standards of wholesome and cultured living. In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health."

Our country's limited resources make it impossible to implement this article completely, so the most important parts must be carried out. In 1951, the Daily Life Protection Law was revised, bringing it within the social security system.

In the 1951 Budget, the amount for Daily Life Protection was set at 22,000 million yen, and the amount for Child Welfare at 2,000 million yen, and this program is now being implemented. It is now a national responsibility to help all the needy. The actual program is not administered by the national government, but by the mayors and heads of towns and villages. The great majority of help given is composed of outdoor assistance, amounting to 15,000 million yen, while the remainder is handled by institutions, some of them being private institutions.

Fifth Period: Japan During Reconstruction; Relation of Public to Private Agencies; Conditions at the End of the War

It is difficult to gather data regarding all such institutional protection throughout the country, but if we look at the situation of the institutions in the Tokyo Metropolitan Area, which includes the great majority of Japan's private institutions, we find the following financial statement:

1950 Community Chest Report, Tokyo.

Number of Institutions: 519.

Balance carried over:	30,000,000 (1.6%)
Government subsidies:	1,214,000,000 (61%)
Loans, contributions:	609,000,000 (33%)
Community Chest:	53,000,000 (3%)
Total Funds:	¥1,807,000,000 (100%)

In accordance with the spirit of the social security system, the government subsidy, as a national obligation, is paid to private organizations in the form of grants. The subsidy amounts to 61%, and the balance of 39% must be raised somehow. One method is the Community Chest, which began operating nationally in 1947, achieving a goal last year of 1,000,000,000 yen. The distribution of this fund varies somewhat from institution to institution, but each institution receives an average of 12% of its income from the Community Chest. In Tokyo the average is a mere 3%. The problem, therefore, is how to raise the additional 33%. If you view this matter as it relates to all Christian social welfare institutions in Japan, the following facts are apparent:

Number of institutions: 343

Total Budget:	¥1,166,000,000 (100%)
Balance carried over:	18,100,000 (1.6%)
Government subsidies:	711,000,000 (61%)
Loans or contributions:	384,000,000 (33%)
Community Chest	38,400,000 (3%)

This deficit should be made up by the Community Chest, but we regret that this is not being fully realized in Japan at present. Furthermore, all institutions receiving grants from the Community Chest are not allowed to campaign independently for funds, so they must depend on private contributions.

Number of Public and Private Welfare Institutions in Japan in 1950:

Public	3,145
Private	3,893
Total	7,038

Thus, the number of private institutions exceeds the number of public ones, and, under present circumstances, there is no possibility of converting these into public facilities. The existence of so many privately operated social work projects is due to their urgent need in present circumstances in Japan. Publicly operated social work agencies generally require more budget than private ones, especially in Japan, where bureaucracy has the bad habit of stressing system and order.

In social work, no matter what the organization of machinery, it is important to have special knowledge and expert techniques, in addition to operating funds.

Furthermore, in spite of excellent staff, it is vital to have a high-type personality to manage such enterprises. Herein lies the very great role of the Christian social worker. The great majority of leaders in Japanese charity work from 1868-1915 were Christian social workers. The succeeding Taisho period of 1916-1926 was one of rapid social change, during which the bureaucracy, militarists and *zaibatsu* (plutocrats) became arrogant, thus creating difficulties for the conduct of Christian social work. Nevertheless the social workers pressed forward with determination based on love and faith.

In more recent years, the situation changed as the State assumed more responsibility for social work. As a result, individual Christian institutions find some difficulty in raising funds for their operations. However, even as independent institutions, they receive government grants to partially support their operations.

Not a few of the Christian social work institutions are regarded as models in their field in Japan. Never was the mission more vital than today for Christian social work to encourage the right development of social work in Japan.

In this country of ours, where so many in our society lack a vital spiritual strength and are subservient to the mere outward form of organization because of their materialistic education, there is a great expectation for the Christian social workers to apply with fervor their love and Christian faith toward the solution of all Japan's social problems.

Japan's New Religions

CHARLES S. BRADEN

I spent just a little less than three weeks in Japan during the month of June, and had an unusually good opportunity to observe the non-Christian faiths. I would record as the most notable impression upon me resulting from that experience, that made by the new religions which have sprung up in Japan, most of them since the war. I met the leaders of Shrine Shinto, visited some of the principal national shrines, including the Grand Shrine at Ise; I had contact with the heads of most of the Sectarian Shinto groups; and I spent a good deal of time in the great temples of Buddhism, talking with bishops, abbots, and leading priests of that faith. Here and there I found a definite stirring of life and activity. But by far the most vital, eager, active, alert religious leaders I found among the new religions of Japan.

What kinds of religions are these? The answer is that there is nearly every kind. It would be true to say, I think, that none of them is completely new or original. They are variants of some one or other of the religions already existent in Japan or elsewhere, or they are combinations, in new ways, of one or more already existent faiths. Some are quite clearly Shinto in the main. One such was Is-shinkai. There was no mistaking this fact as I watched a sacred dance which they performed for me. The dancing girls with their lovely costumes, their stately graceful posturing and rhythmic movements, the chanting of a hymn, the wierd music of flutes, strings and drums, played by musicians dressed in strange garb—all were remarkably like a dance which it was my privilege to witness at the Grand Shinto Shrine at Ise a few days later. But there were novel elements in the new religion, enough to call its followers to a loyalty apart from that of the traditional forms of Shinto. There was an enthusiasm about the group which I did not find about any of the shrines. Perhaps it was the added corporate activity, whereas Shinto as a whole is carried out mainly on an individual basis, even when great numbers attend the festivals.

Some new religions are of course based upon Buddhism. It was my impression of those I saw that more of them had at least some element of Nichiren Buddhism in them. When the new sect was a combination of Buddhist sects,

this was notably true. Sometimes there was an evident mixing of Christian elements in the new amalgam: Shinto and Christianity; Buddhism and Christianity; Shinto, Buddhism and Christianity; Shinto or Buddhism and Christian Science or New Thought or Unity; or these plus something of Theosophy, or Spiritualism. Some day some one ought to make a detailed study such as I had no time to make, and to classify them as to the sources of their ideas or practices. As a teacher in the field of the history of religion, I can see such a study as a good topic for a doctoral thesis, which should, however, be worked out while resident in Japan, where personal observation and investigation could be successfully carried on.

For the purposes of this article, I cannot do better than to describe two or three of the most interesting new religions I saw, and to commend to my readers further on-the-spot study of others. They might have something valuable to teach even Christians.

One group that greatly impressed me was the Rissho Koseikai. It was founded in 1937, after the beginning of the Japanese expansion onto the continent of Asia, but before the outbreak of World War II proper. (Or when did World War II begin?) But its major growth has been since the increased postwar religious freedom made it possible to operate more freely. Now this sect is growing at the rate of 150 new members a day. That would mean some 37,000 a year. Already they claim something like 200,000 members. I have yet to see a more enthusiastic group of people (unless it was the Kodo Kyodan of Yokohama). I attended one of their afternoon meetings. I found 1500 people present. They say there are usually 2000 present at the morning service—not on Sunday only but every day. They have a magnificent worship hall. As we approached under the guidance of the founder of the movement, I could hear the murmur of voices which grew louder as we approached. Seated on the floor of the sanctuary were some 75 to 100 groups of men and women, each in a circle with a leader, engaged in earnest discussion. What were they doing, I asked the founder. He explained their method of working, which seems to be the secret of the success of the movement.

The whole congregation is divided into classes, each with a leader. Twenty is the maximum number allowed in any class. When it grows beyond that number, it is divided and a new group formed. The leaders are given special training for their task, which is to discuss with the members of the class the problems they bring. What kind of problems do they discuss? I asked the founder. Any problem which is disturbing them, he replied. It might be the problem of a wayward child, an unfaithful spouse, the loss of employment, some personal moral

problem, some important decision that must be made. Sometimes it involves confession of wrongs committed. Sometimes testimonies of victories won are given. In short, there is no single rule as to what may go on in the group. It exists to serve its members at the point of their present need, by focussing upon the problem the resources of their religious faith. One is reminded of the old class meetings of the early Methodists, where something of the sort was done. Or he thinks of the group confession and discussion and witnessing of the modern Oxford Group movement, now known as MRA. When solutions have been found for the more difficult problems, the persons involved are invited to tell their story to the entire congregation, and this is often done. Some of the more notable of these stories have been published and are circulated as means of inspiration and help to others.

This is by no means the whole story of the success of this group, though I suspect that here is the heart of it. There is not only discussion, but there is worship. At the sound of the great drum, the people broke up their circles and re-grouped themselves, in a moment's time, into an orderly congregation, seated on the floor or kneeling in straight lines across the broad temple, leaving neat aisles between them. Then a service of worship began. Here it was clearly Buddhist, following the traditional chanting of passages from the sacred scriptures. This was accompanied by the beating of drums rhythmically, and at intervals the people bowed their foreheads to the floor. As they did this and came back to their original posture, it was like waves of the sea, to one watching from the front, as I was. Not a note or a book in hand, they chanted for what seemed to me many minutes in remarkably accurate unison. Afterward when they broke up, they resembled any congregation leaving church, chatting sociably with neighbors and friends.

Nor was this all. They had built and were operating a very modern well-equipped kindergarten and school. Happy children played games in the modern playground in the middle of crowded Tokyo. A great new school building was going up. A literature distribution center was turning out considerable quantities of attractive printed material. I learned that group organizations exist also in the communities where the people live, and that they are conscious of their political responsibilities, sometimes supporting members who run for office, or defending some principle which is at stake. They believe thoroughly in the necessity of what amounts to individual conversion and religious experience. In some ways, they closely resemble evangelistic Christians. In no way more, perhaps, than in their zeal.

Another movement I visited and with whose founder I talked at length one

evening in the Gohra Hotel, in the Hakone region, was the Messiakyo, or the Messianic Church. As may well be guessed, there must be some Christian element in it. I suppose the expectation of a Buddha to come, common in Buddhism, could have served as the basis of the expected Messiah which this faith teaches is to come, but I am persuaded that the basis is rather the Messianic hope in Christianity. This group was founded before the war, but its growth has taken place since. I asked the founder how many followers he had at the end of the war. Between three and four hundred, he replied. And how many have you now? Between three and four hundred thousand, he said. I thought I had not heard aright; but he repeated the figures once more. According to this, they have increased about 1000% in only a few years. Interestingly enough, one of the main drawing cards of this movement is healing. They stress healing as much or more than the coming of the Messiah. An unusual feature of this movement is an interest in art. I happened to be visiting their headquarters on the day of the opening of a beautiful new art museum, which was set in attractive surroundings and which possesses a notable collection of pictures, statuary, lacquer work, and many other art objects, not a few of which are listed by the government as "national treasures."

Messiakyo is one of several sectarian developments out of Omotokyo, which has been a prolific mother of sects. In Omotokyo I find a good deal that seems to me of possible Christian origin. While not a new movement, Omotokyo has undergone a rebirth since the war, and is one of the most vigorous and effective movements among the newer religions in Japan. Founded more than a generation before World War II, it fell under the displeasure of the prewar regime and was bitterly persecuted. Its leaders were imprisoned for some seven years. The successor to the foundress was in prison for years and died the day after being released. The present head was still being held in jail when the Japanese surrender took place; he was released at once by the Occupation forces. Meanwhile their buildings had been destroyed, so they had to begin all over again and rebuild. This has not yet been completed, but they are well on their way to their goal. Omotokyo teaches absolute pacifism. The head of the group is a member of the international Fellowship of Reconciliation. They publish a magazine dedicated to world peace, and also a magazine in Esperanto, as one means of securing a basis of understanding among the peoples of the world. They are intensely interested in the economic welfare of the Japanese people. Being largely a rural group, they conduct classes in better farming methods for farmers, and publish a magazine dedicated to the improvement of agriculture in Japan. The head of the movement himself often goes into the fields when the rice is being

set out or harvested, and makes himself one with the toiling workers. It is no wonder that they are growing rapidly.

Space does not permit any detailed discussion of the dozens of other new movements which have sprung up. There is the Japanese version of Unity, Seicho no Ie, which has a remarkable program of publication and circulation of literature very much of the sort that the Unity school of Christianity does. Then there is P.L. Kyodan, the letters standing for Perfect Liberty. Its book of teachings reads almost as though most of it came out of the New Testament.

I count it a privilege to have had the opportunity of visiting and talking with the founders or leaders of many of the new religions. Some are small now. But one can never tell which may take hold of the people and play a very significant role in Japanese religious life. Many of these new religions will not endure. That may be taken for granted. But one thing is fairly certain. For the most part they represent a genuine quest for the satisfaction of man's deeper needs. The excessive number that have appeared might cause the older religions to reflect upon their own ministry, whether there may not be areas, legitimate areas, of human need, to which they are not adequately ministering. Had their ministry been more inclusive and effective, would so many of these new faiths have come into being? That is a wholesome line of reflection both in Japan and in the rest of the world.

L A R A

(Licensed Agencies for Relief in Asia)

ESTHER B. RHOADS

The LARA program came to an end during the summer of 1952. The last of the supplies were allocated in June and final distribution from the Yokohama warehouse was completed in August. The program in Japan has covered a period of about six years and has handled supplies totaling nearly eleven million dollars in value. Church World Service (supported by most of the larger Protestant groups) has shipped nearly half of this amount. Christian Rural Overseas Projects, commonly known as CROP, collected substantial quantities of food for shipment through this program.

A little more than 25% was shipped by the American Friends Service Committee with the remainder coming from the Catholic War Relief Services, Lutheran World Relief, the Honolulu Relief Committee (largely Buddhist) and other concerned agencies, as the following table indicates.

American Friends Service Committee	7,355,202½ lbs.	\$2,807,857.79
Canadian Council of Churches	208,133 "	200,923.00
Church World Service	14,014,159 "	4,199,264.30
Honolulu LARA	1,411,106 "	545,292.82
Lutheran World Service	1,801,651 "	530,062.77
National Catholic Welfare	7,398,346 "	1,957,270.56
Other Contributions	112,484 "	680,344.00
Total	33,378,959½ lbs.	\$10,934,783.24

It is impossible to accurately estimate the number of individuals who have been helped. Orphans and other children in institutions probably total 40,000, many of whom have received help continuously for the full six years.

There are at least 75,000 babies who owe their healthy start in life to LARA milk. Widows and children, the aged, the handicapped, more than one million school children and hundreds of thousands of flood, fire and earthquake refugees, all look back on the gifts of LARA with much gratitude in their hearts.

But Japan today is different from the Japan of 1946 and already we are

forgetting the hardships of the years immediately following the war and looking forward to the future with a growing confidence. What of LARA will remain?

(1) Bodies strengthened, hearts warmed, and hope renewed because people cared.

(2) LARA rations made it possible for the staff of welfare institutions to spend their energies on program rather than searching for food, and the resultant training of war waifs must be in part attributed to LARA.

(3) LARA has provided a channel through which the goodwill of American people could express itself, and such expression is a great help toward the increase of goodwill. Thousands of women have turned their thoughts toward Japan as they made "Kiddy Kits" or collected "Pieces for Peace"; thousands of children have contributed seeds, mittens, sewing kits or helped prepare Girl Scout Kits. All these workers have grown in international understanding and deepened their sense of world responsibility as a result of the relief project in which they have participated.

(4) Japanese people have been quick to appreciate all the volunteer service which has gone into LARA and the committee raising money for the Community Chest have often referred to LARA as a pattern of service.

(5) LARA has, through its committee, been an example of democratic procedure. In 1946, when all Japanese coming to Occupation offices still had to stand and were never served tea, the LARA representatives obtained a little office, cold and dark, but a place where all the committee could be on the same level. The chairman was Japanese and the members included Government officials, men prominent in social work organizations and representative social workers who would be at the receiving end and know the joys and problems of using relief supplies. This group worked together for six years with one common purpose—that of deciding on allocations which would serve the neediest and make the best use of the supplies.

(6) LARA holds first place among all the postwar relief programs for handling, without loss, a large volume of goods over a six year period. Much credit is due the Ministry of Welfare and the Nikko Warehousing Company for their conscientious and efficient distribution.

(7) LARA has been helped by the American Government and the Japanese Government. LARA began as the concern of individuals who wanted to find a channel of service. SCAP, Washington and the Japanese Government all helped, and soon the gifts of individuals in the United States, Brazil and other countries were actually reaching those in need. LARA was not a government-initiated program. It is an example of how strong individual and group concern can win

the respect and co-operation of governments. For four years the U. S. Government refunded shipping costs to the sending agencies, and the last year the Japanese Government did this. Throughout the program the Japanese Government paid all distribution charges within Japan.

To Dr. G. Ernest Bott, who had given 20 years to social work in East Tokyo before the war, came many opportunities to share his experience and his faith. He was too generous with his time and strength. His sudden death in March, 1952, was undoubtedly due to overwork. Welfare workers throughout Japan joined in overwhelming expression of appreciation, because in him they had found inspiration and through him glimpsed something of the Christian power which was after all the motivation and the sustaining force of the program.

On June 21, 1952, about 3000 people assembled for a nation-wide "LARA Thank You Party." Prince Takamatsu, Dr. Sato, chairman of the House of Councillors, Mr. Hayashi, speaker of the House of Representatives, Mr. Yoshitake, Minister of Welfare, and many others were present and expressed with deep feeling their gratitude and that of the Japanese people for all that LARA has done. The American representatives received Imperial Decorations for their service to Japan.

LARA has been a great experience. We only wish the volume of supplies could have been much greater, for the need has been tremendous. The need still exists and it is hoped that on a smaller scale Church World Service, the American Friends Service Committee and other groups may continue to be a channel through which supplies can come. Government payment of shipping is no longer available so that the sending agencies have a heavy financial burden. Japanese public assistance grants are low and widows and children need clothing; students too are trying to go to college on impossibly low budgets with a consequently high rate of those who collapse physically. There is still much to be done. A Church World Service office has been established in the Kyobunkwan building to handle the continuing relief program and already one shipment has been cleared and distributed under the new arrangement.

Eyes will continue to turn to the Christian Church—questioning eyes—silently asking whether the concern for the needy is just a fleeting postwar concern, or whether through the years Christians will continue to tackle the problems of the needy and seek to share with them their material as well as spiritual resources. Relief is not enough, but are we earnestly seeking and working for solutions? Should not more of our efforts be turned toward social work where LARA has opened so many doors of service for us?

Japanese Christian Workers and First Term Missionaries Conference

WILLIAM ELDER

"We have many contacts with missionaries, but we need a special time like this when we can cast off our *enryo* (reserve) and discuss things frankly," said one of the Japanese pastors near the end of the conference. Because they felt that such a need exists, the planning committee set up the type of conference we had this summer at Lake Nojiri from August 19-22. Our differences of background, which make for differences in interpretations and emphases, can be a great help in our common task of evangelizing Japan, or they can be a hindrance, depending on how we regard and appreciate these differences. The purpose of this conference was to provide Japanese Christian workers and missionaries with an opportunity to talk together, thereby gaining mutual understanding and benefiting from the ideas and experiences of the entire group.

In order to achieve this purpose, the major part of the program was group discussion. The entire group was divided into five discussion groups of about fifteen members each. Everything in the discussions was interpreted. This took time but it was worth it to know that everyone understood clearly everything that was being said, and it also provided ample time to take notes. I believe I can safely say that neither the Japanese nor the missionaries showed any hesitancy about expressing themselves in the discussions and that the discussion was not dominated by either group.

To claim to be able in these few pages to give a faithful report of everything that was said would be foolish, but I shall try to summarize the discussion on some of the main topics.

A speech the first evening by Professor Oshimo of Doshisha University on "Thought Trends of Japanese Youth" gave us good food for thought and provided a springboard for most of the groups to launch into a discussion of youth work the following morning. There was general feeling that the Japanese youth today are unsettled in their thinking. The youth who are high school and college students today grew up during a time of social turmoil. The war psychology, inflation, suffering from the war, and regimentation during their middle school

days helped form the personalities of present-day college students. With the end of the war these students became interested in social problems.

The communists have capitalized on this unsettled thinking and social interest of the youth with the results which we see in the universities. As a matter of fact the number of actual communists among the students is very small. This small group leads other students who have a social concern, in the "communist" demonstrations. For some students, however, such participation is more like recreation than the expression of real social concern. Moreover, the students who are becoming communists now are not the best students, as was the case before the war. What can be said of the leftist students can also be said about the extreme rightist groups. The latter cause the police as much trouble as the communist groups do, and, in spite of the fact that they are at opposite poles, they sometimes co-operate in opposition to America.

Right after the war many young people came to the church looking for some answers to society's ills. They are not flocking to the church now as they were for a while, but there still seems to be a considerable number who come to the church because they are interested in social problems. This raises the problem of how to approach them with the Christian message. At this point there was some discussion on the "personal" and "social" gospel. Some felt that it is dangerous for the church to deal too much with social problems. The church is liable to lose sight of its main task—leading lost souls to redemption. Others felt that a social concern is a definite part of the Christian message and also an important point of contact with these young people who have an interest in social problems. After some discussion it was rather generally agreed that the message of personal salvation and a concern for the sufferings of society are both parts of the Christian message. In fact the only *real* social concern grows out of a vital Christian experience. It is the unselfish, loving concern we see in Christ.

The criticism was made, however, that some missionaries go all out for teaching social issues to young people and never present them with the fact of their own sinfulness and need for salvation. On the other hand, some missionaries felt that many Japanese pastors are prone to do just the opposite. This was one point where our differences of background helped us see our faults through the eyes of others.

Rather closely allied with the matter of youth work is that of anti-American feeling. We would like to feel that as missionaries we are not the object of this hostility, but if Professor Oshimo's statement is true that at a communist-led youth rally in Kyoto, among the list of *hantai* (opposition) shouted by the young people was "*Senkyoshi, hantai!*" (We object to missionaries!), then we are very much

involved in this anti-American feeling and we need to be aware of it. The communist line is that missionaries are forerunners of American imperialism. One delegate, a Christian university student, said, "I want you to tell me frankly and truthfully, are you sent out as part of the American government's foreign policy?" He had heard this statement so many times that even though he didn't believe it, he had doubts. He had other reasons for doubting, as was revealed when he asked, "Do you have to agree with the American foreign policy? If not, does the American government suppress your opinions? We would like to know what the missionaries think about such things as the Security Pact, the Administrative Agreements, etc."

The need was expressed for American missionaries to clarify in their own minds what is Americanism and what is Christianity. "American missionaries must be careful about mixing American culture and Christianity," said one person. It was also suggested that our American background might cause us to have some blind spots concerning foreign policies.

One group delved into Buddhism and Shinto and how they affect Japanese life. "You cannot understand Japan without understanding the other religions, particularly Buddhism." We often hear that Buddhism is not a living faith; it's only custom. Some Japanese people may think it is only custom, but as a matter of fact it has become so engrained into Japanese society that it influences their lives far more than they realize. The famous *shikata ga nai* ("There's nothing we can do about it") attitude is an outgrowth of Buddhism.

Aside from the supposedly dead Buddhism there are the very much alive young Buddhist organizations. These exist particularly in the country and provide the young people with opportunities for recreation, cultural study, and discussion on current topics, as well as instruction in the religious concepts of Buddhism.

The problem of how to approach non-Christians with Christianity was also dealt with. The Buddhist receives a feeling of inner peace when he hears the priest recite the scriptures. He puts out no effort on his part. His approach to his Buddhist scriptures is quite different from the way the Christian studies the Bible. Often the Buddhist does not understand the writings of Buddhism. The Buddhist passively sits and receives his blessing, while the Christian must exert some initiative of his own to commune with God. How can we approach people who have this idea of religion?

One opinion was that we should start with the Christian idea of sin. If we can make people conscious of their sin, they will feel the need for Christian salvation. However, it was pointed out that the Japanese idea of sin is quite different from the Christian concept. The Japanese feel a sense of shame if they

do something wrong and it is discovered, but this is not a sense of having sinned. A sin to them means breaking a law. Therefore, when we speak of sin, we must clarify what we mean by sin in the Christian sense.

Another idea was, "Christianity must meet the people on the level of their need." This probably meant that we must meet them on the level of the needs of which they are conscious. Somehow we must find out what needs they feel and then show them how Christianity fills those needs.

Two other religious groups were mentioned: the P.L. Kyodan (Perfect Liberty religious group) and Tenrikyo (a Shinto sect). It was reported that in Hiroshima the P.L. group is very active and enthusiastic. They have young people's activities and worship every morning. The greatest attraction of Tenrikyo is that it promises good luck in business and financial affairs. It also promises healing from sickness. The fact that these and other new religions have continued to flourish shows that they are filling some sort of need. Perhaps we can learn something from them. I take this to mean, methods—not message.

Some time was also spent discussing the missionary: how he lives and how he works. "We do not expect the missionary to live like a Japanese. That is up to him. If he wants to and can do so naturally, it is all right. But the missionary's living standard must come closer to the Japanese living standard. It is a barrier." This seems to be the opinion of the majority of the Japanese. However, there was also the opinion strongly expressed that "missionaries should make an effort to approach the Japanese people as much as possible—including adapting their living as much as possible to the Japanese way. When Japanese ways are adopted in a natural way, it makes a great impression on the Japanese people." Only a few felt that the present standard of living of the missionary is not a barrier in his work.

The matter of language proficiency was mentioned many times. "Sometimes the missionary seems to be bossy and sharp in his way of speaking. I think it is only a lack of proficiency in using Japanese." "You must master the language to work effectively with young people." "The matter of becoming more independent, more free and natural with the Japanese people depends on mastering the language." The need to understand Japan's cultural background was sometimes linked with language. "Missionaries must try to understand our cultural background of Buddhism and Shinto; they must learn and *master* the language, using it as much as possible."

The desire to be regarded as co-workers was expressed from both sides. The Japanese felt that they sometimes work *for* instead of *with* the missionary. The missionaries, on the other hand, felt that sometimes they are merely used as a

drawing card and are not really regarded as co-workers. We were warned that the young evangelistic missionary should avoid the appearance of traveling around and observing the pastors for the purpose of criticizing and offering suggestions on how they can improve. The missionary must first work with the pastor, understand some of his problems, become his friend. Then they can talk together about ways to improve the work.

The missionaries complained of the extreme courtesy to which they are sometimes subjected. Sometimes more time is spent in preparation for the missionary than in planning the work which is to be done. We were reminded that being courteous to guests is a part of Japanese culture and we might as well accept it. However, a few words from us, and an attitude which shows them that we don't mind sleeping on *tatami* (straw mats) and eating the same food they eat, might save us from some of the experiences to which we are subjected.

A desire was expressed by both missionaries and Japanese for a more frank expression of ideas. "Sometimes we would like to offer a friendly criticism to missionaries, but we feel we can't. Then it grows into resentment, and if we finally do say what we think, it comes out more like an explosion. This leaves no room for friendly discussion on the matter." Two or three examples were given of where a special time has been set for missionaries and Japanese workers to meet and discuss things together. The Japanese felt that at such times as these they can express themselves frankly. The need for more such meetings was generally felt. "But," we were warned, "it cannot be something instigated by the missionary. If it is, it will not accomplish its purpose."

In discussing the church life, many felt a need for teaching the Christian idea of stewardship. We all are concerned over the fact that most pastors receive a bare subsistence, or below subsistence, salary. This leaves them in a very difficult spot when sickness comes. Some of the pastors said that this gives them the feeling of living on the brink of a cliff and makes them more dependent on God. While admiring their faith, many felt as Christians we should take care of our own—especially in times of crisis. The need was expressed for some kind of fund to give help in time of sickness. This fund should be provided by the Christian laymen or by all Christian workers in Japan, including missionaries, who would contribute to such a fund according to their ability to pay.

However, more important than all these topics which were discussed, was the spirit which pervaded the conference—a spirit of brotherly love, an earnest desire to help each other and to learn from each other, and the inspiration of realizing our oneness in Christ and of sharing our faith and experience.

Faith at Work

WILLIAM W. DESAUTELS

This summer the Japan Summer Service Projects, under the sponsorship of the National Christian Council Youth Commission and the World Council of Churches, completed its fourth year of service. Working under the theme of "Faith at Work," 200 young Christians and seekers participated this year in ten different projects located throughout Japan. These projects included five international work camps, two high school work camps, two caravans, and one youth-in-industry project. The participants included young people from Japan, Korea, and America. Miss Nancy Shroer and Miss Rana Hussey, both college students, came from the United States to participate in a work camp and have returned home with experiences they are eager to share with their friends.

In Kokura, located about two hours from Fukuoka, one work camp under the direction of Rev. and Mrs. Chester Galaska, built a playground and erected a small building to be used by the community. The pre-camp publicity and community co-operation for this camp were excellent.

This year, for the first time, we had a work camp on the island of Shikoku. This was largely due to the untiring efforts of Miss Eleanor Warne, rural missionary in that area, and her two co-workers, the Rev. Matsuda and Mr. Iiga. Kawakami-mura, about 30 minutes from Matsuyama, was the site of the project. The work was divided into two two-week periods. The first two weeks were spent digging water reservoirs in a tuberculosis sanitarium; the other two weeks, in a nearby primary school, building fences and leveling the playground. Over 1500 local community people helped during the four weeks of the camp.

Work campers returned this year to continue work on the Student Tuberculosis Center site at Inada-noborito, near Tokyo. Rev. and Mrs. Armin Kroehler, together with Namio Fuse of Waseda Student Christian Center, returned to serve as camp directors. The project included leveling part of a hill on which a student T.B. sanitarium will be built, and working on the road which leads to the main project.

In Amagasaki, Rev. and Mrs. Phil Williams directed a work camp located in the heart of one of Japan's largest industrial centers. A playground was

constructed for the use of the children in the area. An important co-worker in setting up the project was the Amagasaki mayor, a Christian, who was vitally interested in the camp.

The *coolest* work camp was the one directed by Mr. Ivan Dornan and Rev. Yoda at Lake Doya in Hokkaido, northern Japan. The district had recently purchased a camp site area on this lake. Two weeks were spent in clearing and leveling the land for a future student retreat center. The remaining two weeks were spent in the town of Doyako Onsen. Here the work campers leveled and enlarged the play area at a local grade school. One thrilling aspect of this project was the children's meetings that contacted about 1500 children in the nearby mountain villages.

In addition to the international camps, there were two high school work camps, located in Kofu and Himeji. Local pastors, youth leaders, and seminary students with previous work camp experience provided leadership for these camps.

The areas selected for caravan work were Amakusa, an island off the southern coast of Kyushu, and Aomori Prefecture. On Amakusa, ten caravaners, for a period of three weeks visited churches and youth groups, held evangelistic meetings and contacted youth leaders. In the Aomori area, Rev. Theodor Jaeckel and nine other caravaners visited churches, schools, hospitals; and held evangelistic meetings in various places including a prison and an old people's home.

Finally, the Japan Summer Service Projects included a students-in-industry service project in Yokohama. Thirteen young people worked in the Nissan Automobile Factory, worshipped and studied together, and discussed the relevance of Christianity to industry.

These projects provide a challenging opportunity for growth in Christian faith. It does something to us when we sit in the quiet of a campfire testimonial service at the end of the season and hear young Christians talk of the changes that have come into their lives because of the summer's experiences. In Hokkaido, three campers said they could not return to their churches without taking more responsibility in the church school. Two girls from the Tokyo area are planning to make monthly visits to a nearby orphanage to hold children's meetings. One boy talked of the new meaning and depth that had been added to his faith through work camp. He had seen faith at work and realized that his own faith could no longer remain passive.

The percentage of young Christians in the present-day Japanese church is very high. We have a challenge and a call to meet the needs of the youth of Japan, and to help them to see and meet the needs of their country. One important way to do this is through the summer service projects.

International Student Seminars, 1952:*

An Impression by a Group of Students**

KENNETH STRONG

An International Student Seminar has been held in Japan, under the auspices of the American Friends Service Committee, each year since 1949. Similar Seminars have been held in Denmark, France, Austria, Holland, and other European countries; in the United States; and in India. Broadly, each Seminar follows the same pattern—the bringing together of from 30 to 60 young men and women of many lands and diverse backgrounds, to live, work and study together for from two to seven weeks; and the underlying purpose is the same in each case—the building of a durable peace by creating mutual friendship and understanding that transcend barriers of nationality, race, and culture, and the development of a sense of personal responsibility for peace and practical peace-making.

Hitherto, the AFSC has sponsored only one Seminar in Japan each summer, in Tokyo, and it has been conducted for the most part in English. This year, an additional, bilingual Seminar was held in the Kansai area, at Kobe College. Some 60 Japanese and foreign students attended at Tsuda College (representing 20 Japanese and 13 foreign universities), and 42 (representing 15 Japanese and 7 foreign universities) at Kobe College. About half the number in each case were women. Nine nationalities were represented (Japan, Korea, U. S., Thailand, Vietnam, Great Britain, Ryukyus, China, Philippines). Lecturers and discussion leaders came from Japan, U. S., India, France, Great Britain, and Germany. While no student was asked to specify his religious affiliation, it became apparent during the course of the Seminars that a considerable majority of the student body came from a Christian background. The staff consisted of a host and hostess, lecturers, both Japanese and foreign, members of the AFSC Japan Unit, and some teachers from Tsuda and Kobe Colleges, both of which gave a warm welcome to the Seminars and made many facilities available with great courtesy and generosity. Staff members shared in all aspects of the Seminar life. The

* Held at Tsuda College, Tokyo, August 11-23; at Kobe College, Nishinomiya, August 18-28.

** This report was written in consultation with Sonoko Kawarazaki and Reijiro Shito of Japan, Won-Gook Khim of Korea, and James Wilson of the U. S.

theme of both Seminars was: "Nationalism and World Peace."

Let us consider briefly the various aspects of the Seminar life and then offer some tentative conclusions on the achievement of the Seminars in terms of their declared purpose and of what the students expected from them.

First, the academic program. This fell into three parts, the lectures, the group discussions, and the student forums. There was a tendency within the Seminar discussion groups to spend undue time on the purely academic approach to the question of Asian nationalism, on the analysis of its past causes and manifestations; and too little time on an examination of nationalism as it affects one's own personal conscious and subconscious actions, and of ways and means of combating nationalistic prejudices and developing nationalism's good features where we meet them most closely—in our own lives. This tendency is perhaps due in part to the traditionally academic bias in Japanese education. Many of the students appreciated the dangers of the over-academic attitude, and responded whenever one of them gave the lead in trying to think in more personal and practical terms—with the natural result that the discussion at once became more lively and dynamic. Especially in the closing stages of the Seminars, there was a more emphatic rejection of vague panaceas, and a determination to seek only solutions that were realistic and down-to-earth. Some of us from Christian church backgrounds felt we had hitherto tended to express ourselves in too nebulous terms; now we began to glimpse the superficiality of many of our expressions of the Christian faith. How much more hard thinking lies ahead of us in relating our beliefs to the mass of complex problems that confront emergent Asia!

The student forums shared some of these characteristics. At one of the Seminars, they consisted mainly of background talks on their respective countries by students of every nationality represented at the Seminar; at the other, of discussions on topics suggested by the program committee. On the whole, the latter method proved the more effective in producing a really live and frank exchange of thought, though even here many students did not find it easy at first to speak exactly as they felt. As in the Seminar discussion groups, the women students took almost as active a part as the men; they also worked effectively on the various student committees. At one student forum, the subject of which was Japanese rearmament, the differences of opinion were so strong that tempers rose, and genuine discussion became almost impossible. After these heated exchanges, it was deeply moving to feel a sense of penitence among the group as a whole, and to hear vocal expression given to it, during the meditation period the following morning. For the remaining few days the group seemed to

feel an even closer fellowship than before.

Recreation—the word speaks for itself, perhaps. Recreation committees did excellent work in planning activities—almost too excellent. The pace of Seminar life is high, and students take part in all its phases with such enthusiasm that sleep is often the first casualty. But the recreational programs have an important function to perform in getting students acquainted, when the total period of their Seminar life together is only a brief two weeks. If we were to single out any highlight, it would perhaps be the wonderful burst of delighted student applause which greeted the sight, on one stunt evening, of a distinguished Japanese professor playing the part of the spluttery engine of an old Ford car; or the sudden appearance from the back of the stage, while a foreign lady was standing at the front singing a most moving song, of the Seminar hostess's little daughter of two, her thumb in her mouth and a smile on her face, looking quite prepared to take the singer's place in the limelight.

All Seminars and work camp projects sponsored by the American Friends Service Committee are alike in starting the day with a period of meditation and worship, usually held according to the general custom of a Friends Meeting for Worship, without a planned program. It is felt, and has been proved by experience with many such projects, that such a meeting is especially valuable in two ways. In the first place, it can be an opportunity for those of many diverse backgrounds, of many creeds, religions, or of none, who are sharing in a common enterprise, to experience a sense of corporate unity, or "togetherness," in a way that no other activity can make possible. As the sense of sharing a common purpose becomes more vivid, so the group becomes better able to fulfill its task; and often this experience is the starting-point for new ventures in the world of faith, new insights into the reality and practical application of religious belief. Secondly, such a gathering before the beginning of the day's work helps participants to achieve perspective, to see the petty irritations and differences for what they are, and to meditate on the deeper aims of the Seminar and their relevance to our personal lives.

At both Seminars, the worship periods had a very real effect upon our group life, in deepening our fellowship and making us conscious of its ultimate spiritual basis; and in conveying to us a sense of strength in facing, as a tiny group of individuals, the gigantic problems we were discussing. Two physical factors at one Seminar were felt by some of us to make the attendance at the worship meetings less than it might have been. First, the chapel where the meeting was held could accommodate several times the total number of students; this meant that those attending the meeting were often sitting by ones and twos, in seats

scattered about different parts of the hall. Anyone comparing this with the meeting at the other seminar, where the chapel was small and just able to hold the group comfortably when we were all sitting together, could feel the difference this apparently trivial factor made. Secondly, some students felt that the program was so full that the only time they could have for quiet personal talks was during this period. Others, again, felt that this kind of meeting, based on the Quaker silent meeting, was so new and strange that it needed further explanation before they could participate fully; while some, to whom the experience was equally new, soon felt themselves at home and able to share in the silence and meditation—and many were stimulated by a new approach to the integration of worship and the daily life of the Seminar.

What were the definite achievements to which the Seminars can point? Academically, no startling conclusions were reached in the summary reports which each sub-group presented to the members as a whole halfway through the Seminars and again at the end. Probably it is impossible to expect clear-cut academic results in so short a period. Some central ideas were: the complete rejection by Asia of all versions of colonialism and imperialism, the dangers of new "Asian" imperialisms and autocracies arising out of present intense nationalisms, the need for an Asian "internationalism," based on the appreciation of a common culture rather than on the fear of a common enemy, as seems to be the case with many of the present Western inter- and supra-national movements; the great need for economic developments in Asia. But more important than the conclusions, or the lack of them, was a new awareness of the complexity of the problems and of our need to study more deeply and objectively the causes of friction and instability in Asia and between Asia, the West, and the Soviet Union; a new appreciation of the sincerity of those whose opinions may differ from our own, whether of our own nationality or not; and especially, a better understanding of potential causes of Asian-American tension, through the frank exchange of ideas between the American, Japanese, Korean, and other Asian students. Some Japanese students, for example, were surprised at the frank way in which their American counterparts admitted the large part—the dangerously large part—that American self-interest has played in such schemes as the Marshall Plan and Point Four. Lastly, there was a new consciousness of the personal, the human factor, in addition to the economic and the political, in the task of peacemaking.

Apart from the specifically academic programs, the whole experience of living together and sharing responsibility for all the Seminar's activities probably contributed as much to the attainment of its objectives as any single factor. Not many of the students were accustomed to the freedom of discussion and of the

general atmosphere—or to the responsibility that goes with the freedom; but the freedom was not abused, nor the responsibility shirked. At one Seminar, each bedroom was shared by two or three students, often from different countries; and this arrangement quickened the process of getting acquainted and developing an atmosphere of mutual confidence. At the other Seminar, students all had rooms to themselves, and many of us regretted that we were thus “isolated” from each other. A fortnight is such a short time, and this kind of experience comes so rarely for most of us, that every little common experience and time for fellowship that we can share is precious.

Can the Seminars claim to have definitely relieved tensions and suspicions between different national groups? A general increase of mutual understanding and readiness to listen seriously to others' points of view could be felt; but it was particularly evident in the case of the Japanese and Korean students. Several of the former said that this was the first real opportunity they had had to meet their Korean opposite numbers, and the experience was a happy one; so much of the anti-Korean prejudice, imbibed from stories and biased newspaper reports, was now proved in their own experience to be baseless. Many left the Seminar determined to do what they could to combat this prejudice wherever they found it—the simple human contacts over a few short days had at least that effect. On the Korean side, there was plenty of incisive criticism of Japan's past dealings with Korea, but much appreciation, too, of the friendly spirit in which these criticisms were taken. Differentiation into nationalities was not encouraged at the Seminars, and rightly so—the things that united us were stronger than the things that divide—but it was moving to hear the obvious sincerity of the feelings of Japanese-Korean reconciliation that were expressed at a special party for Korean Independence Day. It must be said, though, that some Koreans felt that two weeks was too short a time for a real and lasting reconciliation to take place; and that the Japanese could not in this period come to understand the depths of bitterness and distrust in so many Korean hearts. Perhaps we may hope that at least a seed was sown, a candle lit. One English student, feeling the tenseness of Japanese-Korean relationships, and welcoming the reconciliation, could not help thinking how many features of this relationship were paralleled in British-colonial relations, and how valuable it would be to have such seminars especially for British, African, and Asian students.

It had been hoped that the Seminar would provide an opportunity for better understanding between different faiths; but there was little interchange of thought in this field, largely owing to the fact that Protestant Christians were in a considerable majority. Many of the Christian students were ready to give ex-

pression to their faith, but no other presentation was forthcoming. There was a good deal of interest in the Society of Friends, its motives in undertaking such work as the sponsoring of the Seminars, and especially in its peace testimony. A study group was formed immediately after one of the Seminars to work on a deeper understanding of Christian and Gandhian pacifism.

That the whole Seminar experience was both enjoyable and meaningful for the students was shown by the many suggestions, both critical and positive, that were made at evaluation sessions on the last day. Two weeks are too short for such a valuable experience as this, said some; the Seminar revealed broad horizons in the application of his Christian faith that one student had never dreamed existed.....let us have more students from lower income groups in future seminars, students who cannot afford to attend full time at a university—money must be found to help them come.....more students, too, from outlying and agricultural districts, where new and vital ideas take longer to penetrate.....more student from labour unions.....the groups this year were too homogeneous, too much of one class and background.....we Christians must co-operate more closely, as we have begun to learn to co-operate in this Seminar.....and many more. Not only suggestions for future Seminars; the Seminars for 1952 had scarcely closed their gates when the wires began humming with plans for Seminar reunions, reunions of discussion groups—and these reunions have already begun.

The American Friends Service Committee will be doing all it can to help with reunions, periodical lectures, and other follow-up programs, in order that we may renew and strengthen the fellowship begun at Tsuda College and Kobe College this August, and encourage each other to practice in our daily lives the spirit of reconciliation that we were privileged to experience at the Seminars. For this must be the supreme aim of all of us. In case this article has unwittingly given the impression that the Asian members benefited most by it, we would like to end by emphasizing that while the experience was valuable for all, it was perhaps especially so for the American and European students. Many, many Asians study and travel abroad to learn Western ways—but how few there are still who return the compliment from the Western world. So the Western students join with their Asian colleagues in expressing their gratitude to the Seminars for all that they have meant in personal friendship, intellectual stimulus, and light for the future.

Readers' Forum

Building on Other Religions

Are there positive values within the Japanese religious and cultural heritage which the Christian church can build upon, and if so, what are they? Jesus' words, "I came not to destroy, but to fulfill," suggest to some that Christianity can utilize the values of other religions. But others declare, "We cannot build on Buddhism or Shinto; we must build upon the Word of God." What do you think about this question?

Dr. Merrell Hitotsuyanagi (Vories), who has been in Japan since 1905 and is the founder and head of the Omi Brotherhood, makes this reply.

What shall be the missionary's attitude toward the ancient religions of our neighbors? The best answers I know of have been given by Jesus Christ and His disciple Paul of Tarsus.

Paul was distressed by the utter inadequacy of the religion of the Greeks; but he did not yell at them, "You fools! if you don't smash your idols and burn your books before tonight, you'll roast in hell for a million ages, to satisfy the anger of the God Whom I worship!"

Instead, he spoke to them, in Christian love, as His Lord and Master would have him, "Whom ye ignorantly worship, we would declare unto you".

In my own small experience, of forty-eight years, I have found this approach effective in converting hundreds of Buddhists, and even many atheists and communists. In fact, any of these are easier to convert than the self-satisfied materialists.

But Jesus Christ Himself offers the perfect attitude: He says, "I did not come to destroy but to fulfill"; "Not everyone who says unto me 'Lord, Lord', but he that doeth the Will of my Father" ... "For whosoever doeth the Will of my Father is my disciple...my brother, my sister, my mother"... "When the Spirit of Truth, the Holy Spirit, is received, He shall guide you unto all Truth, and reveal the meaning of these things I have spoken."

Our job as missionaries is not to do their thinking for those whom we seek

to lead to Christ; we are not commissioned to prescribe every detail of the thought and life of our neighbors—we are not qualified to assume the office of the Holy Ghost (although some of us sometimes act as if we imagine we are!). Our job is to introduce people to GOD, through Jesus Christ, Who alone can save them; and to not think our responsibility fulfilled until we show them how to hear, and to live by, the daily guidance of the Holy Spirit.

It is not enough to get them to read the Bible: they may make as great mistakes in interpreting its meanings as we have done, at times, unless they have the direct guidance of the Spirit. But when they do get that contact, they are truly safe—very much more safe than if they depend upon *our* guidance! We ourselves need to have confidence in the Holy Spirit to lead the young converts “into all the Truth,” and therefore out of all old errors.

Rev. William J. Danker, a missionary of the Lutheran Church-Missouri Synod, and its representative in Japan, asks, “What is meant by ‘build’?”

An astute editor is seizing upon a point that came under discussion at the missionaries' conference last summer in order to get a lively debate going. First let me say that it is necessary to define one's term, otherwise we shall be talking past one another. What is meant by ‘build’? If we mean simply what Paul did at Athens when he used the Altar to the Unknown God as an approach for his sermon on the One True God, then there is no controversy. We can use things inherent in Japanese culture as handles to catch hold of the hearts of the people for the purpose of drawing them to Christ through the Gospel.

But to me the phrase ‘build upon’ implies more than that. It means what it signifies to any architect or contractor, a foundation that supports the structure. And the Scripture is clear on this point: “Other foundation can no man lay than that is laid which is Jesus Christ.” Christ's words have been quoted incompletely above. Matt. 5:17 reads in full: “Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill.”

Christ could indeed build upon the law and the prophets for they are they which testify of Him and His redemption. To apply this passage to a heathen culture would be out of place.

This does not mean that Christianity must grimly destroy all elements of the indigenous culture it happens to find. In the Protestant Reformation some reformers cast out of the church everything not expressly commanded in Scripture, even breaking stained glass windows and melting down organ pipes. However, Luther's principle was to preserve everything sensible and beautiful

that was not contrary to Scripture. That would be my view.

Rev. Eugene Wenger, an Evangelical United Brethren missionary, teaching at Doshisha University, feels that even positive values may need purging.

To suggest that the Christian Church might be able to build on any cultural heritage is a mundane view of the nature of the Church. Culture was not fashioned within the freedom of God's creation in order that it might assist the Church nor was the Church instituted for the purpose of implementing any given culture. I always choose to think of the Church as an entity "without a soul to be damned or a body to be kicked," something beyond culture.

There is, however, a vital point of contact between the Christian Church and the culture in which it exists. There are parts of the Japanese culture which have positive value. And yet, if these are placed along side of the ethics of Jesus and the moral standards of the Gospel, they almost appear as negative values. For instance, the reverence of one's superiors, particularly that of a child for his parents. A perfectly positive value apart from any context, but in a given context it oftentimes seems to lack love and understanding, and true appreciation of the sacredness of personality. Again, we see ingrained in the lives of these people a graciousness and politeness which is enviable. But many times we find a superficiality which betrays the virtues of frankness and honesty.

Here are positive values with negative overtones which can be utilized, but not without purging. You may call it "transformation of culture," but it seems to me there are positive values in practically every culture which cannot be used by the Christian Church until they are enriched by a power and a source beyond culture.

Dr. Esther L. Hibbard, missionary of the Congregational Church, serving at Doshisha University, Kyoto, suggests that the Christian faith is unique, but Christian ideals can be grasped through cultural experience.

It seems to me that more help can be gained from Japanese culture than from Japanese religions, for emphasizing the similarities between the latter and Christianity may give the impression that Christianity is merely a synthesis of other religions, and that one can embrace it and still keep up old practices. The unique aspects of our faith, such as the Fatherhood of God and man's redemption by His Son Jesus, must first be made absolutely clear. But once the Japanese have accepted these basic tenets of our faith, their understanding of

Christian ideals can be facilitated by reference to traditional Japanese cultural patterns. For instance, Japanese literature is full of examples of *migawari*, or the voluntary substitution of an innocent person for another whose life is forfeit for some crime. What better parallel could be found for the Atonement? The Japanese concept of *on*, or obligation to one's superiors for favors received, can easily be extended to gratitude for the gifts of the Creator. When *ninjo* is motivated by genuine warmth of feeling rather than fear of public opinion, it is closely akin to Christian brotherly love. Therefore those who have been nourished on these ideals should find it easy to understand and accept similar Christian principles.

Rev. P. Lee Palmore, of the Methodist Church, doing evangelistic work around Kobe, cites other examples of Japan's "raw material" for the building of Christian faith and character.

Surely Jesus came to fulfill every good thing in Japan that stands as a witness to God's original creation of man—universal man—in His own image. No one can become even superficially acquainted with Japan's religious and cultural heritage without recognizing many positive values that offer material in the raw, if not finished in many cases, for building of Christian faith and character.

In a discussion of this matter with a mature and earnest Christian, reared in a large Christian family, every member of which was Christian, and a graduate of one of our best Christian colleges, many of whose bosom friends are fellow graduates, it was pointed out that a large majority of our most earnest Christians were earnest Buddhists or Shintoists before conversion. Bushido, which might be described as the true spirit of a loyal Japanese for many centuries, can be spoken of as a practical expression of the spirit of Buddhism and Shinto. The virtues of brave loyalty, devotion, and utter self-sacrifice of Bushido may be transferred from one's liege lord to the Lord of Glory, as was clearly evidenced in the many Christian martyrs in the early history of Christianity in Japan. This is so true that one Christian, who is a university graduate raised in the home of a Christian judge in Japan, made an exaggerated statement but which none-the-less offers food for thought: "In the final analysis Bushido and Christianity are the same; they both demand complete self-sacrifice for the cause." The story was cited of Sakura Sogoro, a village mayor who forcibly protested to the highest authorities against the unjust taxes upon the people, even though he knew it would cost him his life. He was crucified for the deed. Of course, it

is to be noted that he died with curses upon his enemies instead of the forgiveness of God's love from his heart and lips. Such a story is like the exposed part of an iceberg. It is only a very small portion of the great unseen mass of which it is a part. Christian leadership would be like a bull in a china-shop were it to trample under foot the many choice epics of Japanese culture. The devotion of the Forty-Seven Ronin (retainers) of Ako, or the earnest devotion to learning of Ninomiya Sontoku, the boy who got his education while reading books with the loads of firewood on his back—these are famous examples of a cultural heritage in Japan that has universal value for the building of Christian character.

These all too brief remarks entirely neglect the possible values of the native religious philosophies of which I know all too little. I hope some fellow-worker, well-versed in this field will be asked to give us a practical article on this subject.

Rev. Ralph E. Buckwalter, a Mennonite missionary serving in Hokkaido, Japan, believes that, dedicated to Christ, the Japanese heritage can enrich the Japanese Christian witness; but the foundation is Christ.

It would be less presumptuous to attempt to answer this question after several decades of learning experience in Japan. The following statements, however, sum up my present thinking and conviction.

There are certainly positive values in the Japanese religious and cultural heritage which can contribute to the enrichment of a unique Japanese Christian witness. For example, the Shinto contribution of the spirit of reverence for the supernatural emphasizing the necessity of sincerity of heart may be given ethical content and purified by the Christian faith. The Confucian ideals of loyalty, filial piety, and self-mastery are noble qualities. When caught up and dedicated to Christ they may become a tower of spiritual strength. The Buddhist contribution of a capacity for suffering, excluding the fatalistic viewpoint of life, if cleansed by the Christian sense of trust in a personal Heavenly Father and motivated by the redemptive love of Christ can add strength and beauty of character to the Japanese Christian testimony.

Let it not be said, however, that we are building upon the foundation of "enlightened religion." Though these positive values and others can definitely contribute to strong Christian character, the foundation that has been laid is Christ and there is no other. This means simply that the Christian evangel is God's Word, the inspired revelation given as "men moved by the Holy Spirit spoke from God." Upon this one, sure foundation may be built the temple of God.

The superstructure is strengthened and beautified by the special gifts of the sons of the King in every land. We dare not despise these qualities of the Japanese that give so much to the enrichment of the mosaic of true Christian discipleship.

Rev. Hallam Shorrock, a Disciples missionary, serving with the Youth Commission of the National Christian Council, declares that the Church's main concern is not iconoclasm, nor the importation of foreign patterns, but rather the transformation of Japan and its people, through the impact of the Spirit of Christ.

There are positive values within the Japanese religious and cultural heritage which the Christian church can build upon, for as we seek to worship and serve God, who has acted, and acts continually in history, we know that He has never left himself without witness. This fact seems inherent in John's words which we all learned as children:

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

Therefore, the heart of our mission of proclaiming the "Good News"—our ministry of reconciliation—must not be concerned with cultural iconoclasm. As Dr. H. Richard Niebuhr reminds us, the main role of missions in a given culture is its conversion or "re-birth," a new "creation in Christ." Professor Kenneth Latourette, in his seven volumes of *The History of the Expansion of Christianity*, points out the fact that the path of the world missionary movement through the centuries is strewn with the wreckage of church and mission projects which have ignored this principle. Indeed, the recent upheaval in China is a case in point. For in the recent report, *Lessons to be Learned From the Experiences of Christian Missions in China*, published by the Foreign Division of the National Council of Churches in the USA, we learn that some of the most glaring weaknesses of missions in China were centered around the fact that the Church there did not utilize to the fullest extent the great Chinese religious and cultural heritage as it

- destroyed native customs rather than transforming them and Christianizing them . . .
- failed to understand and respect native moral ideals . . .
- used almost exclusively foreign architecture for church buildings . . .
- lacked appreciation of native art and culture . . .

—failed to learn and use the highest religious ideals of the people.

Thus if the Christian church is to be firmly rooted in the cultural and religious soil of Japan, it cannot be represented by imported ideas of policy, organization, or even theology, though these may be accepted from abroad as “gifts.” Affirming with Paul that “ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made,” (Romans 1:20; RSV) we accept the “national consciousness” of the Japanese and their traditions of respect for authority, self-discipline, and allow them the God-given right of “Japanizing” the eternal gospel of salvation and redemption. This must not mean, however, that the gospel of Christ can ever be subordinated to, or moulded into their own standards of conduct, patterns of relationships, obligations, or their unique sense of loyalty and responsibility to the family and the Emperor, their searchings for the great Cosmic Ego or heavenly land in Buddhism, or their sense of comfort when worshipping a natural deity. No, neither is it that these old values are interpreted in terms of the “new.” “Japanizing” the Christian gospel of redemption would mean that the Japanese would make “old values” meaningful in terms of the “new,” by allowing the Holy Spirit to judge and fulfill their own religious ideas—judging in the sense of correcting their idolatrous thinking and misapprehensions regarding their “divine purposes,” and fulfilling, in the sense of providing the power to believe in, and commit themselves to the eternal God who acts continually in history, creating, judging, and redeeming, according to His Divine purposes.

Rev. Van Harbin, a Methodist missionary, teaching at Kwansei Gakuin, sums up our discussion with the view that Christianity can never adjust its essential message, but the Japanese people will, and do, adjust their Christian practices to Japanese culture.

Once a Japanese pastor and I visited the home of a Japanese Christian, who displayed his art collection to us. The pastor seemed to have only a mild interest. On our way home, he said to me, “I haven’t time for things like that.” This is one response when we think about building on other cultures.

A different response was shown by another Japanese Christian, new in the faith. We had visited a beautiful old Japanese Buddhist temple. As we sat on the *tatami* (mats), looking around the simple clean room, the young Christian said, “I can worship better here than in the Christian church.” Of course the question can be asked, “But what kind of worship?” We must recognize the

young Christian's problem: he could not suddenly divorce himself from his old culture.

The process of adjusting Christian religious practices to Japanese culture is already taking place. This does not mean that the message of Jesus is being adulterated. It is inevitable that the Japanese will make some adjustment to their religious culture. They will not always be satisfied with a "Western" Christianity.

The Christianity imported into Japan is tied up with Western culture. The Japanese Christmas has many practices that are purely Western. Why shouldn't Japan develop a Christmas celebration more in keeping with its religious culture? To many non-Christians in Japan, Santa Claus and Jesus are synonymous. The business man is very happy to have Santa Claus. A few years ago a large Christmas tree was put up in front of Tokyo Station. The Buddhists protested and so the tree was removed. The railway workers said that they didn't think it had any religious significance but they had put it up because it looked pretty. The Christmas tree can't be found in the New Testament but children enjoy it at Christmas.

In Japan there is a great respect for elders and the Christian Church should encourage this sentiment. It is quite common to have an annual memorial service in the church. The picture of the deceased is displayed on the altar. The pastor has a short worship service and the merits of the deceased are mentioned. At the close of the service, some member of the family thanks the people for attending and remembering the deceased's relative.

Because of the desire to pay respects to the dead, it would be an easy matter for the Christian Church to develop an *obon* (Festival of the Dead) observance. Many Christians have to return to their native places at this time, help clean up the cemetery and participate in a Buddhist service or they will not be considered filial by their relatives.

Christianity can never make any adjustment of its essential message that God is One and Jesus is His Son, but the Japanese people will adjust their Christian worship and practices to their old faiths. Missionaries and pastors must be diligent to see that the essentials of the Christian faith are not compromised. The ultimate test of Christianity in Japan will be its ability to integrate itself into Japanese life.

News

Compiled by DEAN LEEPER

Asbury Takes New Position

Mr. William Asbury, formerly secretary of the National Christian Council Publicity and Public Relations Commission, resigned recently to take a post as Publicity Director for the Christian Children's Fund. After a survey of the Fund's work in the orient and the needs to be met in the future, he will return to the United States to help with the publicity for the Fund there.

World Conference of Christian Youth

In December of this year delegates from all over the world will gather for the first Asian conference of Christian Youth. The place of the meeting is Travancore, India, and 400 delegates and many observers are expected to attend. There are five major areas of concern which will be studied and discussed at the conference. They are as follows:

1. The uniqueness of Christ in the face of powerful secular ideologies, resurgent religions and tendencies towards syncretism.
2. Social, political and economic justice in the context of nationalism, independence and democracy.
3. The nature and function of the Church.
4. The aspect of personal relationships in family and social life.
5. The Christian in international and racial tensions and the question of war and peace.

The Japanese delegates have all been selected and the various organizations are making efforts now to raise the necessary funds for their travel to India. The delegates and their connections are as follows: from the United Church of Christ—Mr. Yoshiaki Iizaka, graduate of Tokyo University, Law Dept.; Mr. Shoichi Oshimo, Doshisha University, Literature Department; Mr. Yasuo Hoshina, Tokyo University, Economics Dept.; Miss Chie Totsuka, Waseda University, Literature Dept., now working in the United Church of Christ office; from the Episcopal Church—Mr. Kinichi Yashiro, now studying at the College of Sacred Mission in England; from the City YMCA—Mr. Taketomo Hisashi, graduate of

Keio University, lay leader in the Tokyo YMCA; Mr. Yoichi Kasaya, graduate of Keio University, Boys' Work Secretary, Tokyo YMCA; from the National YMCA—Mr. Arata Ikeda, National Boys' Work Secretary, now travelling in Europe; Mr. Tsuneguro Nara, National Student YMCA Secretary; from the National Student YMCA Movement—Mr. Makoto Terao, National Student YMCA Chairman, Keio University, Economics Dept.; from the City YWCA—Miss Shizuko Kinoshita, Physical Director of Tokyo YWCA; from the National Student YWCA, Miss Masako Hayashida, Tokyo Women's College, Literature Department. Reverend Masami Mizuno, Secretary of the Youth Dept. of the National Christian Council has been invited by the World Council of Churches and is also planning to attend.

All of the delegates plan to attend various other meetings and conferences after the World Youth Conference. They will also plan a limited visiting schedule in India. This will be the largest Christian delegation to travel from Japan since the war.

New City YMCA Building

On October 11 the new city YMCA building in Himeji was opened and dedicated to serve the needs of youth of that community. The building consists of three large classrooms, office space, and a quonset hut auditorium. The 800,000 yen needed for this project was raised by the people of the community with some help from the national YMCA. The chairman of the board, Dr. Oguni, an active Christian layman, was the leading spirit in making the successful completion of this functional plant possible. The secretary of the Himeji YMCA is Mr. Mutso Ijichi who is directing the activities, which now consist of Bible classes, English classes, work for boys and young people, and playground groups.

Pastor of Tokyo Union Church

For the third time in its seventy-year history and for the first time since the war, Tokyo Union Church has called a full time pastor. Reverend Galen E. Russell and his family came in October to Japan from the Southport, Connecticut, Congregational Church. Reverend Russell was installed as the new pastor on October 26 by Mr. Howard Haag, chairman of the Church Board. Dr. Darley Downs, Dr. C.W. Iglehart, and Dr. C.D. Kriete participated in the installation service.

Personals

Compiled by Mrs. DARLEY DOWNS and Mrs. DEAN PETERSON

Recent Visitors in Japan

Mr. and Mr. C. A. Ordway of Portland, Oregon, parents of Mrs. John Nicholson.

Mr. and Mrs. Tatem, parents of Mrs. Phillip Williams of Kyoto.

Dr. Henrietta Mears and Miss Esther Ellinghusen of the Christian Education Dept. of Hollywood Presbyterian Church, and editors of Gospel Light Press.

Mr. and Mrs. J. Passmore Elkinton of the American Friends were in Japan from March to September. Mr. Elkinton is a nephew of Dr. Inago Nitobe.

Dr. Rolf Syrdal, executive secretary of the Board of Foreign Missions of the Evangelical Lutheran Church.

Rev. Everett Swanson, evangelist of the Baptist General Conference of America with headquarters in Chicago, Illinois.

Dr. and Mrs. C. L. Culpepper of Taipeh, Taiwan, parents of Mrs. W. L. Walker and Dr. Charles Culpepper, Jr., of the Southern Baptist mission in Japan.

Rev. Eugene A. Hessel, pastor of the Ellinwood Presbyterian Church in Manila, spent ten days in Japan enroute to Manila, visiting as many as possible of the relatives of Japanese war prisoners confined in the Manila National Penitentiary.

Miss Jessie Trout, vice-president of the United Christian Missionary Society, Indianapolis, Indiana, was in Japan from August 2nd to October 3rd on the last lap of an around-the-world journey. Miss Trout was a delegate of the UCMS to the Disciples World Convention in Melbourne, Australia, and has visited twelve countries.

Rev. and Mrs. Joseph B. Hunter, former missionaries under the United Christian Missionary Society, and now in Lynchburg College, Lynchburg, Virginia, where Mr. Hunter is Professor of Religion and instructor in Oriental History, are in Japan on a four-month sabbatical leave. The Hunters are staying with Dr. and Mrs. D. Downs.

Dr. Ben C. Bobbitt, of Des Moines, Iowa, and Mr. and Mrs. Ernest Greenough, of Merced, California, arrived in Japan in September, bringing a shipment

of farm animals for the agricultural department of the International Christian University.

Mrs. Bell Bristol, a sister of Mrs. C. W. Iglehart, after three years of work in Germany for displaced persons, came to Japan for a two months visit with Dr. and Mrs. Iglehart. Mr. and Mrs. Stanley D. Allchin of Buenos Aires, Argentina, also spent some time in Japan as the guests of Dr. and Mrs. Iglehart. Mr. Allchin is Mrs. Iglehart's brother.

Rev. and Mrs. Ronald Fuller and baby, of Macao, South China, spent some weeks in Japan.

Mr. and Mrs. C. B. Baldwin, of North Hollywood, California, the parents of Mrs. Gordon Dalbeck, spent about three months with the Dalbecks in Nojiri and Niigata.

Mrs. Rosa Page Welch, famous Negro singer and song leader, arrived in Japan in September under the auspices of the Presbyterian and Disciples Boards for a series of musical evangelistic meetings. Mrs. Welch sang in a great many schools and churches, where she made a real contribution to the life of the Christian movement in Japan. She has gone on to the Philippines and from there will travel through other countries.

Rev. Pearce Hayes, for thirty years a Methodist missionary in Fukien Province, China, spent several weeks in Japan, living during his stay at the International Christian University. Mr. Hayes has been preparing for his special assignment of promotional work for the Methodist Board.

Dr. Joseph R. Sizoo and Bishop Richard C. Raines, arrived in Japan on October 4th for three weeks of special services under the Far East Command Chief of Chaplains. Dr. Sizoo is a professor of George Washington University and Bishop Raines is head of the Division of World Missions of the Methodist Church.

Mr. and Mrs. John Musgrave were in Japan from May to September to assist in carrying on the American Friends Service Committee Seminar held at Tsuda College during the summer.

Rev. Louis Buthheimer, MSL, of the Chinese True Light Lutheran Church in New York's Chinatown, visited Japan early in June for one week on a round-the-world plane trip. He is pastor of the largest Chinese church in America.

Marriages

Mr. Ronald R. Korver and Miss Ruby Barth were married on September 6th in the Yukinoshita Church, Kamakura. Mr. Korver is a former J-3 (RCA) who has returned to Japan for permanent service. The Korvers are living at Inter-

board House.

Miss Carola Mosby and Rev. Kenneth Stenberg, both ELC, were married in Shimada on April 25th.

Miss Bessie Dodds, WUMS, and Lt. (J.G.) James Wilson were married on April 7th at the Nasugubu Beach Chapel, Yokohama. Mr. and Mrs. Wilson are now living in Bremerton, Washington.

Miss Jeanette Peterson and William Harms, TEAM, were married on August 16th.

Births

Lee Edwin Horton, July 1st. Parents: Rev. & Mrs. F. M. Horton, SBC.

Barbara Kathy Hays, June 21st. Parents: Rev. & Mrs. G. H. Hays, SBC.

Craig Walton Huff, born July 21st, died on July 24th. Parents: Rev. & Mrs. Howard Huff, IBC.

Kenneth Carey, July 25th. Parents: Rev. & Mrs. E. F. Carey, IBC.

Janet Fay Robertson, July 26th. Parents: Mr. & Mrs. Roy Robertson, YFC.

Stephen Holloway, July 28th. Parents: Rev. & Mrs. E. L. Holloway, IBC.

David Leslie Watson, June 24th. Parents: Rev. & Mrs. Leslie Watson, SBC.

Alan McKenzie Skillman, seven months old, adopted by Rev. & Mrs. John Skillman, IBC.

Dawn Alice Buckwalter, July 29th. Parents: Rev. & Mrs. Ralph E. Buckwalter, M.

Rachel Lee Neve, August 3rd. Parents: Rev. & Mrs. Lloyd R. Neve, ULCA.

Roxanne Louise Davis, August 7th. Parents: Mr. & Mrs. Rendall A. Davis, IBC.

Leslie Graylin Johnson, August 17th. Parents: Mr. & Mrs. Keith Johnson, IBC.

Patricia Gail MacLeod, August 24th. Parents: Rev. & Mrs. Ian MacLeod, IBC.

Dennis Bruce Howlett, August 26th. Parents: Rev. & Mrs. Floyd C. Howlett, IBC.

Mary Kay Reber, August 29th. Parents: Mr. & Mr. Don Reber, M.

Larry Mark Swanson, September 5th. Parents: Mr. & Mrs. Kenneth Swanson, YFC.

Faith Nowell Adams, September 10th in Los Angeles, California. Parents: Rev. & Mrs. Eryn M. Adams, IBC.

Mary Lillian Driskill, September 16th. Parents: Rev. & Mrs. J. Lawrence Driskill, IBC.

Andrew Kennedy Carrick, September 26th. Parents: Mr. & Mrs. Malcolm Carrick, IBC.

Susan Fay Bascom, September 29th. Parents: Mr. & Mrs. Gilbert Bascom, IBC.

Beth Anna Quimby, March 16th. Parents: Rev. & Mrs. John S. Quimby, MJB.M.

Margaret Louise Bell, July 17th. Parents: Mr. and Mrs. Ralph Bell, TEAM.

Cary Alden Adams, born August 18th, died on September 27th. Parents: Mr. and Mrs. Warren Adams, TEAM.

David William Lautz, August 25th. Parents: Mr. and Mrs. William Lautz, TEAM.

Robert John Beckon, August 29th. Parents: Mr. and Mrs. Burdette Beckon, TEAM.

Rose Ann McVety, September 13th. Parents: Mr. and Mrs. Kenneth McVety, TEAM.

James Lloyd White, September 15th. Parents: Mr. and Mrs. Lloyd White, TEAM.

David John Sarjeant, September 21st. Parents: Mr. and Mrs. John Sarjeant, TEAM.

Jeremy Ralph Egolf, September 20th. Parents: Rev. and Mrs. Ralph Egolf, MSL.

Departures

The following missionaries of the Southern Baptist Convention have returned to the U.S. for furlough: Dr. and Mrs. B. J. Cauthen, Rev. and Mrs. A. L. Gillespie, Rev. and Mrs. W. R. Medling, and Miss Frances Talley.

Mrs. Eva M. Millikan, FM, was flown to Seattle for an emergency brain operation.

Mrs. William Lyons, PN, who has spent about two years in Tokyo, has returned to Korea to join her husband there.

Major Dorothy D. Phillips, SA, has returned to the U.S. for furlough.

Miss Marion Conrow, MC, who has served so graciously as a member of the staff at Tokyo Women's Christian College, returned to Korea in October. The college is also losing the able help of Miss Constance Chappell, (UCC) IBC, who returned to Canada about October 10th for a year's furlough.

Kenneth Topping, son of Rev. and Mrs. Willard Topping, ABF, of Yokohama, has returned to the U.S. to attend college.

The following TEAM missionaries have returned to the U.S. for furlough: Miss Rosalie Galle, Mr. and Mrs. Tom Mitchell, Miss Dorothy Ortman, Mr. and Mrs. Delmar Becker and son, Miss Margaret Waldin and Miss Margaret Berg.

Mrs. William Shaw, MC, after spending two years in Japan, where she has given freely of her time in teaching and other work, returned to Seoul, Korea,

the middle of October, to join her husband there.

Mrs. G. E. Bott, UCC, returned to Canada by plane on October 6th for furlough.

Miss Alberta Tarr (MC) and Miss Helen Zander (RCA), both IBC, have returned to the U.S. for furlough, Miss Zander going by way of the ports.

Mr. John Young, (ABCFM) IBC, professor at Doshisha University, returned to the U.S. for furlough in April. A serious operation performed while Mr. Young was in Hawaii delayed his arrival in America.

Mr. Wayne R. Herlin, Mr. Kiyoshi Nii and Mr. Gerald Okabe, LDS missionaries, have returned to the U.S.

Miss Bertha Starkey, for forty-two years a missionary of the Methodist Board in Japan and in Korea, retired from active service and returned to the U.S. in October. Miss Starkey, who since the close of the war has been the director of Fukuoka Women's College, will be awarded the Fourth Order of the Sacred Treasure for her contribution to the development of education for women in Japan.

Arrivals

Mr. and Mrs. Don Reber, M, and daughters, Karen Sue and Elizabeth Ann, arrived in Japan on August 16th. Mr. and Mrs. Reber have begun language study. They are located at 1612 Nogata cho 2-chome, Nakano ku, Tokyo.

Mr. and Mrs. Earl Fowler, PE, former missionaries in Japan, have arrived in Tokyo and will be located in the Office of the Representative of the Protestant Episcopal Church in Japan until the return from furlough of Mr. and Mrs. Henry F. Budd.

Mr. and Mrs. Lloyd Craighill, PE, have arrived in Japan and are located in the Kobe area for language study.

Mrs. L. C. M. Smythe and Miss Margaret Archibald, PS, have returned from furlough to their work in Nagoya.

Mr. Hugo Munsterberg has joined the faculty of the International Christian University.

The following missionaries have recently arrived in Japan to serve under the American Baptist Foreign Mission Society (ABF): Miss Marguerite Calder (return from furlough); Miss Lois Hampton; Miss Ruth Kalling; Rev. & Mrs. Theodore W. Livingston; Miss Allison Osborn; Miss Gertrude Waterman (return from furlough).

Rev. and Mrs. R. N. Savary, MSCC, former missionaries in Japan, have returned to be located in Kobe, where Mr. Savary will be Headmaster of St. Michael's

School in Kobe.

Rev. and Mrs. Darley Downs, (AB) IBC, returned from sixteen months' furlough in the U. S. on August 31st. They will again be located in Tokyo.

Rev. and Mrs. Hallam Shorrock, (UCMS) IBC, and their two children, Karen and Timothy, returned from furlough in July. Mr. Shorrock has resumed his work as secretary of the Youth Commission of the National Christian Council. He will also teach at the Union Seminary and assist in the plans for student field work.

Rev. and Mrs. Richard Drummond, (PN) IBC, and their two children, who returned to the U.S. for emergency health furlough, will return in the near future and take up evangelistic work again on the Miura Peninsula.

Rev. and Mrs. Robert Bruns, (EUB) IBC, and their young son, returned from furlough in July and have gone to their new home in Mito, where they will carry on evangelistic work.

Rev. Alfred Stone, (UCC) IBC, has returned from furlough in Canada and is living at Interboard House.

The following missionaries, (UCMS) IBC, arrived in Japan in August and September: Mr. Vern Rossman, Mr. and Mrs. Ralph Palmer and Miss Dora Spear, all living at Interboard House.

Rev. and Mrs. Everett Thompson, (MC) IBC, returned from furlough in September and returned to Yokosuka for social work.

Miss Shirley Juten, (EUB) IBC, arrived in Tokyo in July and is attending language school while living at 500 1-chome, Shimo Ochiai, Shinjuku ku, Tokyo; Miss Doris Schneider, (EUB) IBC, is living at Interboard House; and Deaconess Hanna Rehefelt, (EUB) IBC, arrived in Yokohama from Germany in September and is studying the language.

Dr. and Mrs. C. S. Gillett, (AB) IBC, returned to their work in Matsuyama in August after a short leave in the U.S.

Mr. and Mr. Leonard Keighley and their two young children, and Mr. and Mrs. Roy L. Schneider, (UCC) IBC, arrived in Tokyo in September and will study the language. Both families will live at 2/35, 3-chome, Denen chofu, Ota ku, Tokyo.

Rev. and Mrs. Karl W. Berg, Rev. and Mrs. Marvin Tack, Rev. and Mrs. Paul W. Setterholm, and Miss Marian Hawkinson, all ALM, are now in Japan.

Miss Aslaug Brustad, Miss Ruth Gaardlos and Rev. and Mrs. Frank Kongstein, Norwegian Evangelical Orient Mission, have recently arrived in Japan.

Miss Doris McCrae and Miss Merry Koyama, IND, are now working in Japan; also, Rev. and Mrs. Dale Bjork and Miss Elaine Nordstrom of BGCA.

Miss Barbara Bailey, (MC) IBC, Miss Luella Rorke, (UCC) IBC, Miss Violet Saunders, (UCC) IBC, Miss Wilna Thomas, (UCC) IBC, are all expected to return from furloughs in the near future.

Mrs. Margaret Burmeister Anderson, (MC) IBC, a former missionary in Japan, arrived in Yokohama on September 12th and is now teaching at Kwassui Jo Gakko, Nagasaki.

J. Emory Fleming, (AB) IBC, arrived in Japan on August 24th and is teaching in the Doshisha Kori High School. Rev. and Mrs. Alden Matthews, also (AB) IBC; and their two young daughters, Cynthia and Jacqueline, arrived in Japan in September and will attend the Kyoto Language School while living at 1 of 13 Asukai cho, Tanaka, Sakyo ku, Kyoto.

Rev. Robert Barker, (PN) IBC, a former short-term teacher, has returned to Japan under permanent appointment.

Rev. (Ph. D.) and Mrs. William D. Bray, (MC) IBC, arrived in Japan on August 24th and have taken up teaching at Kwansei Gakuin.

Clinton C. Ellis and James M. Thurlow, (UCC) IBC, J-3's, arrived in August and are teaching at Kwansei Gakuin. Henry J. Warkentyne (UCC) arrived in September for Kwansei Gakuin.

Miss Sallie Carroll, a former (MC) IBC missionary, has returned to Japan and will be engaged in social work at Osaka Seiwa Social Center and in Nishinomiya.

Mr. John McMullen, a J-3 (MC) IBC, arrived on September 28th and has gone to Sapporo for work there.

Miss Laura W. Darby, (UCC) IBC, a former missionary in China is expected in Japan in the near future; also, Merrill Elizabeth Brown, for Yamashi Eiwa Gakuin, Kofu; Violet F. Langland, for Toyo Eiwa, Tokyo; and Mary Florence McCrimmon, who will teach in Tokyo Joshi Dai Gakko, are expected in the near future.

Donald Orth, (UCC) IBC, arrived in Tokyo on September 5th and while living at Interboard House, will attend the Tokyo Language School.

Mr. William H. Estelle, (RCA) IBC, arrived in Yokohama Sept. 28th and will teach at Meiji Gakuin. Miss Carol Jean Van Zoeren, also RCA, has arrived in Yokohama to teach in Ferris Jo Gakko.

Miss Mattie Mae Klingaman, (E&R) IBC, arrived in August to teach at Miyagi Jo Gakko, in Sendai. The following (E&R) IBC missionaries are expected momentarily and will proceed at once to Tohoku Gakuin or Miyagi Jo Gakuin: Miss Ruth Snyder, Miss Mary L. Mernitz, Mr. James Melchert, Mr. Carl F. Schweitzer, Miss Lillian M. Raisch, Mr. William S. Cundiff.

Betty Adele Urquhart and Mildred Ruth Brown, (PN) IBC, arrived in Japan

on September 16th and will attend the Kyoto Language School and live at Ichijo dori, Muromachi, Mishi, Kamikyo ku, Kyoto.

Arriving in the near future are two young women (MC) appointed to Korea who will be temporarily in Japan: Frances Fulton who will teach music at Kobe Jo Gakuin and at Seiwa Tanki Daigaku, and Emma Wilson who will teach in Fukuoka Girls, School. And also expected soon is Kathleen Crane, K-3 (MC), whose field is literature. She will remain in Japan until the way opens for her to get to Korea.

Miss Janet Oltman, (RCA) IBC, arrived from furlough in September and has resumed her teaching at Ferris Jo Gakko in Yokohama.

Mr. and Mrs. Glen Bruggers, (RCA) IBC, and their year old son, arrived in Yokohama on September 12th and proceeded to Kyoto, where they will live and study the language.

Rev. and Mrs. Frank Cary, (AB) IBC, returned from furlough in September and will be engaged in evangelistic work in the Kobe-Osaka area, living in Nishinomiya.

Miss Gertrude Byler, (MC) IBC, returned from furlough on August 12th and has resumed her teaching at Hirosaki Girls' School.

Miss Rebecca Giles, a former J-3, and Miss Alice Hitchcock, both (MC) IBC, arrived in Japan in mid-September. They will both live at 69 Shoto cho, Shibuya ku, Tokyo, and attend the language school.

Rev. Glendon McCullough, Royal Ambassador Secretary of Georgia, has come to Japan for one year of special work in Seinan Gakuin (SBC) in Fukuoka. He will also be working with young people, especially boys, in camps and retreats.

The following missionaries, SBC, have recently arrived to work in Japan: Dr. (M.D.) Audrey Fontnote, Rev. and Mrs. Carl Halvarson, Miss Frances Horton, Rev. and Mrs. Virgil O. McMillan, Jr., Dr. and Mrs. James P. Satterwhite, and Rev. and Mrs. A. E. Spencer.

Miss Kathleen Cowan, ACF; Miss Martha Anderson, SHM; Mr. Samuel, NMA; Rev. and Mrs. Hubert W. Helling, CN; Mrs. Sam Befus, PTL; Mr. L. E. Heil, CG; Mr. Robert W. Frivold, AG; Rev. and Mrs. Gottfrid Soderbacka, LEAF; Rev. James A. Scherer, ULCA; and Miss Shirley Fletcher, MSCC, have all recently arrived in Japan.

The Evangelical Lutheran Church, Japan Mission (ELC), have added the following missionaries to their group: Rev. and Mrs. Paul Arnold, Rev. and Mrs. Philip Luttio, Rev. and Mrs. Russell Sanoden, Rev. and Mrs. Lars Ingulsrud, Rev. and Mrs. Richard Nelson, Rev. and Mrs. Douglas Svenseid, Miss Ruth Herbst, Miss Marion Bringle, and Miss Andaline Arneson.

Miss Constance Buell, (AB) IBC, arrived in Japan in April, and Mrs. Floyd Roberts, (AB) IBC, arrived on September 28th. Both missionaries will be located at Kobe Jo Gakuin. Miss Buell formerly served under the American Board in China and Mrs. Roberts is a former Japan missionary.

The following young people, J-3's (MC) IBC, have recently arrived in Japan to work at the locations indicated: Gloria Jean Read, Iai Jo Gakko; May Elizabeth Westfall, Keimei Girls' School, Kobe; Mary Eads, Seiwa Junior College; Constance J. Bourlay, Hiroshima Jo Gakuin; John R. Squire, Aoyama Gakuin; Gerald Weiss, Nagoya; Doris Hartman, Hiroshima Jo Gakuin; Esther Selvey, Kwassui Jo Gakko; Doris M. Stevens, Iai Jo Gakko, Hakodate; Dolores Lee Marymee, Fukuoka Girls' School; and Peggy Billings and Mary Mitchell, (MC) IBC, appointed to Korea, will study Korean temporarily at Hiroshima.

Jean Rowland and Hazel Rippey, (MC) IBC, arrived in Yokohama, September 28th. They will live at Interboard House and study the language in the Tokyo Language School. Both were formerly in China.

Miss Nichola Bailey, AFP, has arrived in Tokyo to teach at the Friends Girls' School; Miss Lillie Roudabush, AFP, is now a teacher at Keisen Jo Gakko. Mr. Kenneth Strong, AFSC, is located at Mito, Ibaraki ken.

Rev. and Mrs. D. L. Showengardt, MC, appointees for Korea, have arrived in Japan and will remain here temporarily.

The following missionaries, LDS, have recently arrived in Japan: Sister Gene Harris, Elder David Ikegami, Sister Amy C. K. Kekoolani, Elder George W. Kekauoha, Elder David H. Moikeha, Elder Thomas Takeuchi, and Sister Toshi Terazawa.

Mr. and Mrs. Robert Neujahr, MSL, arrived on September 21st. Mr. Neujahr will supervise the Seibo Gakuen at Hanno, Saitama Prefecture.

Dr. and Mrs. O. H. Theiss, MSL, arrived in October. Dr. Theiss has been called to Japan to head the theological seminary to be opened next spring at the Tokyo Lutheran Center, Tokyo. He was formerly executive secretary of the International Walther League in America comprising about 80,000 young people.

Changes in Location

Miss Adele Bower, (UCMS) IBC, has taken up residence in the Kinugasa Hospital where she will head a nurse's training course.

Miss Suzanne Brink (RCA) IBC, and Miss Iris O. Allum, (MC) IBC, have gone to Kumamoto to take up the work of Miss Carolyn Teague upon her retirement.

Miss Dorothy Croskrey, (MC) IBC, has gone to Fukuoka for social and

evangelistic work.

Rev. and Mrs. Gordon Dalbeck, (ABCFM) IBC, and their two children, Neal and Susan, have moved to Niigata where they have begun evangelistic work in that area. Their address is 754 Asahi cho, 1-chome, Niigata shi.

Rev. and Mrs. Rendall A. Davis, (PN) IBC, have moved from Kyoto to Fukui.

Miss Dorothy Havlick, (PN) IBC, will teach at Joshi Gakuin, Tokyo.

Miss Harriet Johnson, (PN) IBC, will be stationed in Tsu during the absence of Rev. and Mrs. Ernest Chapman on furlough in the U. S.

Miss Jean MacDonald, (UCC) IBC, is now located at 69 Agata cho, Nagano City.

Miss Mary Taylor, (PN) IBC, has transferred from Hokusei Jo Gakko in Sapporo to Osaka Jo Gakuin, Osaka.

Mr. Edward J. Winans, (MC) IBC, while still a teacher at Aoyama Gakuin, has changed his residence to 116 Rokuchome, Aoyama Minami cho, Minato ku, Tokyo.

Rev. and Mrs. Paul Pallmeyer, MSL, have moved to Asahigawa, Hokkaido; and the Rev. and Mrs. Milton Popp and family, MSL, have moved to Shibata in Niigata Prefecture.

Mr. and Mrs. Anton Netland, TEAM, arrived in Japan on August 26th.

Rev. and Mrs. Armin Kroehler, (E & R) IBC, have moved from Tokyo to their new home at Takada-machi, Onuma gun, Fukushima Ken, where they will be doing rural evangelistic work.

Deaths

Dr. Francis M. Potter, for many years secretary of the Foreign Board of the Reformed Church in America, died in New York on August 17th. Dr. Potter was Dr. Luman Shafer's successor as the RCA representative on the Interboard Committee for Christian Work in Japan.

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